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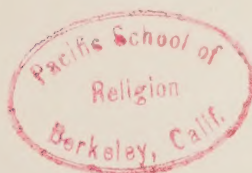
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C O N T E N T S

FOR THE DEGREE OF MASTER OF ARTS

The Building of a Curriculum for the Religious Education
of Adolescents of Senior High School Age
Florence Amelia Runnells, A.B.

Apocalypticism in Buddhism
Mary Louisa Rhodes, A.B.

The Use of the New Testament in the Curriculum of
Religious Education for Early Adolescence.
Carl Douglass Wells, A.B.

FOR THE DEGREE OF BACHELOR OF DIVINITY

The Growth of Individualism Among the Hebrews
Marion Hiller Dunsmors, M.A.

The Search for Truth in India
Lloyd Louis Lorbeer, M.A.

THE BUILDING OF A CURRICULUM
FOR THE RELIGIOUS EDUCATION OF ADOLESCENTS
OF SENIOR HIGH SCHOOL AGE

A Thesis presented to the
Department of Religious Education
Pacific School of Religion
in partial fulfillment
of the
requirements for the degree of
Master of Arts

By

Florence Amelia Runnells, B. A.

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To

Professor Herbert Francis Evans
of Pacific School of Religion
the writer wishes to express
deep appreciation for his
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The Building of a Curriculum for the Religious Education of Adolescents of Senior High School Age.

Introduction.

The building of a curriculum requires the selection, arrangement, and mediation to the pupil of material which will meet his present needs and make him adequate to the demands of the future by stimulating and directing his progressive orderly growth. A curriculum of religious education will be constructed with the definite purpose of promoting growth according to the Christian ideal, or to use Professor Coe's admirable statement, "the aim of Christian education becomes this: Growth of the young toward and into mature and efficient devotion to the democracy of God and happy self-realization therein." The basis for the selection, arrangement, and mediation of material will be the most complete possible knowledge of the pupil himself, the rhythmic periods by which his development proceeds, and the peculiar needs which each of these periods presents. The facts being ascertained, the material available will be evaluated from the standpoint of the service it can render in meeting these particular needs. This method refuses recognition to any body of knowledge however great its traditional value, unless it can prove its worth according to this new basis of judgment.

This paper seeks to investigate the outstanding characteristics of the girls and boys of the high school age;

to discover, if possible, what they are about, what difficulties they are facing, what needs are theirs, conscious or unconscious. It further aims to find the means of so meeting those needs, offering suggestions in the solution of their difficulties, and guiding the general direction of their lives, as to insure the complete development, which is our ultimate aim.

Genetic Characteristics of Middle Adolescence.

To understand the period of middle adolescence and what can be done to foster the complete development of youth, their past experience, habits, and motives must be well known. "The wise builder of human life", says Miss Moxcey, "to make his work effective from the start, must know what responses are possible to the developing girl. To attempt to explain the principles of food values to a three year old and leave her thereafter the choice of her diet seems a mistake too absurd to be made. We know that the formation of right habits of eating depends upon the mother to whom the little girl's instinctive response is affectionate obedience. But at twelve, when her dominant interest is in the reasons for things, many parents make an equally woeful mistake in attempting to control her life by habitual obedience or sheer parental authority. At sixteen, when her life is a misty dream of romance, the stimuli from which she will gain her experience will be

different from those of childhood, but the same laws of education will apply at each different stage."¹ By the time the high school age is reached, the seething ferment of early adolescence has begun to assume some definiteness of form, to follow some orderliness of procedure. Physically it is the period not of growth but of development and adjustment. The muscles are eager for action, the senses keenly alive to every stimulus, energy there is in abundance which must be turned into safe channels to avoid combustion. Hereditary influences are strong, incipient talents need to be encouraged and faults nipped in the bud before they set, to ripen into the bitter fruit of unlovely character. The sex instinct is strong and its influence is felt in every part of the expanding life; but along with it is growing a power of self control which makes for safety.

The mental life, like the physical, is marked by restless activity. This is well called the "strain and stress" period, since the effort to control and adjust the new and compelling forces to the inner demand for unity, taxes all the powers of youth. Reason is rapidly developing, as is evidenced by the critical attitude youth assumes toward everything. Imagination is vivid, highly colored by romance and in comparison with his world of dreams the every-day one of reality seems a sorry affair indeed. His independence asserts itself in thought as in deed, and he utters his judgments with an absolute assurance of their worth. Of course

1. *Girlhood and Character*, p. 269.

he lacks balance, but only by standing on his own feet and walking will he gain equilibrium. Memory ceases to be verbal and becomes logical, requiring new conditions for its adequate functioning.

The whole nature of the youth is flooded by emotions, new, incomprehensible, and intense. It is in the control and direction of these they he most needs help. His enthusiasm runs high, his admirations are strong, altruistic idealism is dominant, and all of these need to be preserved, guarded, utilized in the motivation of his life. The world needs this eternal spirit of youth carried on into maturity to insure the right solution of its problems. The emotional capacity leads to the formation of sentiments and attitudes which must not be left to chance but trained and directed if moral character is to result. The plasticity which this emotional responsiveness insures makes youth especially amenable to every influence. Under what influences then shall their life purposes be formed? At this period social relationships are the most important factor in the youth's experience. He has come to recognize himself as a self among other selves. The sex attraction is strong and friendships formed during these years, though not usually permanent, are lasting in their influence. Youth seeks membership in purposive, self-directing groups in which self-realization and self-expression are possible. Altruism is steadily increasing, though of an ideal rather than a practical type,--an idealism absolute in its demands.

Morally this is the period of most complete assertion of independence, of the least patience with restraint. The increased self-guidance must be accompanied by a deeper sense of responsibility to give safety. We find two extremes among youth of this period, on the one hand a fine respect for institutions, law and order, and on the other an extreme lawlessness shown in waves of crime. Youth seeks absolute standards to which everything is subjected and in the adjustment of real to ideal, in the evaluation of the actual, much disillusionment and heartache occurs. To discover himself a part of the process by which the perfection he longs for is to be achieved, to learn to throw all his energy into the working out of his ideals, will help him to avoid crises and will promote growth. The youth's attitude in religion is one of inquiry, as in everything else. Rightly directed his rational thinking will deepen his consciousness of God, but through the warmth of his feeling will he find his surest approach to Infinite Love. Worship becomes for him now especially meaningful, the longing for personal fellowship leads to a satisfaction in communion with God. Music, poetry, art, the use of ritual, are helpful to the emotional soul of youth. That soul is supersensitive and permanent injuries may be inflicted by touching the wings of the fledgling before he is ready to fly. His development must not be forced but allowed to proceed normally in a helpful environment. This is usually the most favorable time for securing the allegiance of the youth to Christ and his union with other Christians in their visible fellowship, the Church. To surround him with influences which shall make this choice and conduct natural, free, and inevitable is the desire of religious education.

Outstanding Needs of the Period.

A study of genetic psychology and daily personal contacts with high school girls and boys, reveal three outstanding tasks with which the youth of this period are busy. First, they are achieving a self-organization; second, they are having the horizon pushed back in all directions, finding themselves in a steadily enlarging world which they are trying to understand; and third, they are finding necessary the adjustment of themselves as persons in a world of other like persons. Gradually during the dozen years of childhood, youth has developed characteristic ways of responding to environment. These consist of native tendencies and modes of responding to external stimuli, crystallized into habits. Slowly, unconsciously, from objective interests and contacts with people, the individual self has been evolving. Obedience was the primal virtue of childhood days, and when inner control rather than external authority becomes the governing principle, when youth becomes conscious of himself and asserts his freedom, it is fortunate that there develops also a feeling of dependence on and duty to a common society.

Character is determined by the personal organization of its several elements. These may be grouped under three heads -- powers, including both native tendencies and acquisitions; good judgment, with choice as its pivotal point; and good will, by which is meant the willing of the common good. Character is essentially dynamic; without power no development is possible. The native tendencies are the cosmic roots which make the flowering of personality a natural process. Some of the acquisitions

which determine the character organization in a marked degree are the dispositions, tastes, habits, ideas, and ideals which are the stock in trade of the youth when he begins to do business for himself and to revalue and relist all the accumulations of his previous experience. The central thing in character is choice. "In choosing how to act the total of internal desires, of instincts, of knowledge or habits, of ideals are balanced and the personality expresses itself by deciding what to do."¹ Education in the making of right individual choices and so establishing the habit of right choosing is the objective in moral and religious training. This comes only by practice and the earlier the youth can be given the opportunity to choose and to take the consequences of his choice the better. Much harm has been done by shielding a girl or boy, accustoming him to dependence, giving him no chance to test his judgment or to learn to value advice based on mature experience, until responsibility is suddenly upon him. The last element of character, good will, fixes its moral quality. Regardless of errors of judgment or inadequate powers, a person's goodness depends rather on his willing to do right than on the results of his action which may be determined by forces beyond his control.

Adolescence is then confronted with the task of self-organization. What factors will contribute to the production of worthy personal character? Because of the plasticity of adolescence, changes in habits, tastes, disposition are readily made; new sentiments, attitudes, and ideals are easily created. By helping the youth to find a worthy center for his organization, the most vital service can be rendered. According to Miss

1. Galloway, Use of Motives in Teaching Morals and Religion, p. 43.

Slattery, "The part of the educator is so to direct affairs that the girl shall neither fail to find a center for her self-organization, nor find it in the incomplete self of another or of her own childhood, but in the unique plan of God for her unique self, patterned after the universal example of Jesus Christ."¹ The importance of this choice for the whole life cannot be overestimated. However, the final organization of character depends on motives. In shaping the purposes which control action character is formed. Only by an active exercise of good will, by learning and working in accordance with God's will, can the self come through its own consciousness, its own direction, and its own expression to full personality.

The development of selfhood is the first step in personal growth. The self develops through reacting to environment. Therefore the youth faces the problem of trying to understand the world in which he finds himself. The environment of the child is limited by the physical, intellectual, economic, moral, and spiritual factors in his home life. As soon as he goes to school and takes his place in other social groups, his opportunity for knowledge of his environment and for control of it increases. When adolescence comes, the individual finds himself in an enlarged complex world, known through his own experience and through the teaching of others. This he is courageously trying to understand. His quickened sensibilities and deepened emotions prepare him to respond sympathetically to the appeals of nature, of art, and of persons. His characteristic attitude toward these as discriminating, appreciative, critical, or hostile, will determine the inner quality of his life. Widening

1. The Girl'd Religion, p.

activities furnish him with new situations taxing all his powers. Other people become the most important factor in his environment. He tries to think for himself, to form judgments, to fix values, to set up standards -- in other words to re-create his world. Many things are confusing to the youth, he needs friendship and guidance. No fixed, static view of the universe can prove satisfactory. He must recognize it as a process of which he is a part, must see that the creation of the world of which he dreams depends on the efforts of himself and others like him. His impulses must be utilized as motives for conduct, his conduct be governed by intelligence, and his intelligence used to further conscious purposes. So shall his insistent demand for unity find satisfaction, not only in his own self-organization but in the interpretation of that larger world which growing experience is making more and more a part of himself.

At this period youth is vividly conscious of personal relationships. The world consists not of sticks and stones and lifeless things but of other throbbing personalities like himself. Some sort of adjustment between himself and this personal universe is necessary. On what basis must it be made? Most fundamental is a consciousness of God permeating every phase of his life experience. In nature he may read the story of God's power, order, beauty, benevolence slowly working out His purposes through the long years. In the life of man he may see a yet higher revelation, for here God shows Himself as intelligent, moral, loving. Still the imperfection of man raises doubts of his trustworthy witnessing and the personality

of Jesus Christ, humanity transfigured, adds complete fulfillment to the universal testimony that God is the one Supreme, Perfect Person. Only the adjustment of each individual to God's purpose for all can give complete personal satisfaction.

This satisfaction is also the most complete self-realization. Only as one understands and obeys the inner law of his own being can real freedom be found. The obedience of early years was merely a means to an end self-control. Such control involves not only the organization of the self but the willing allegiance of those organized powers to a worthy cause. This cause must be personal. By securing the loyalty of the youth to God, definite direction is given to all his progressive improvement. Having linked his developing self firmly to that dynamic personality, Jesus Christ, and having determined upon a life in accordance with His ideals and purposes, the adjustment of the self in the social organism becomes a natural one. A deeper sense of group cohesion and unity is at once felt. It becomes the duty of each member of a group to put forth his utmost endeavor to help accomplish its common purposes. The common purpose to which every group of real social value makes its contribution is seen to be the creation of the Ideal Society which Jesus called the Kingdom of God.

Principle of Curriculum Building.

Before suggesting materials and methods to meet the special needs we have been studying, it will be wise to review the principles which underlie the building of such a curriculum as we propose. The first is a definite realization and statement of purposes ultimate, intermediate, and immediate. The ultimate purpose is that of all religious education. The intermediate

is the teacher's purpose to use every factor of the self and of the present environment, peculiar to this period of youth, which will contribute to the ultimate aim. The immediate purpose exists in the mind of the pupils who set themselves a task to be performed, a problem to be solved. The choice of materials to serve these purposes will be conditioned by the environment, past, present and future, of the pupil or group of pupils for whose use it is planned. Experience is the only educator and to profit by the experience of others there must be a common basis of mutuality. This fact is too little regarded in the arrangement of identical courses of study for youth whose backgrounds and present social environments are entirely different. The present problems and interests offer the only opportunity for instruction, but the teacher, with his fuller knowledge of the situations and obligations impending, will make double use of the present -- to learn its unique lesson and to develop the power needed to meet the demands of the future. "Getting from the present the degree and kind of growth there is in it, is education,"¹ says Professor Dewey. For the pupil who unites in himself the past through his remembered experiences, the present through his outgoing energy, and the future through his self-conscious purposes, we wish to select material of deepest educational significance. According to what laws shall that selection be made?

Existing material consists of three types, informational, emotional, expressional. For the adolescent youth his information is of most use in giving him a basis for choice. However well trained his powers of discrimination and judgment, unless they rest on a foundation of accurate knowledge, the results

1. Reconstruction in Philosophy, pp. 184-5.

are untrustworthy. Once youth realizes that knowledge is the royal road to service and achievement, their abounding energy will be lent to its attainment. To seek information as an end in itself is futile, as clear-eyed youth sees, but knowledge which bears fruit in right living is worthy of their best efforts. To know does not necessarily mean to do. To transmute knowledge into power the emotions must lend their aid. As we have already seen, this period of youth is one of intense emotional awareness. Tuned to the highest pitch, the whole nature vibrates at a light touch and the sensitive instrument may be used to produce heavenly melodies or harshest discords. The kind of music which the life will make is determined now. Attitudes, sentiments, purposes -- these depend on the habitual emotional responses which the whole self makes to the forces which play upon it. The harp of life must not be left to the vagaries of every passing wind but under the skillful hand of the artist allowed to contribute its clear tones to the universal symphony. The choice of means for developing right attitudes, worthy sentiments, high ideals, is clearly imperative if the curriculum is to prove effective. To know, to feel, to do is the educational trinity which any adequate curriculum must recognize. Unless opportunity is given for practice in choosing, knowledge is powerless and feeling degenerates into mere sentimentality. The curriculum must therefore include situations and problems which not only require accurate knowledge and right motives for their solution but give practice in the actual making of choices, in the exercise of good judgment, in the functioning of active good will.

The principle governing the method to be used with a group of adolescents is readily seen from what has already been said. It must be one of experimentation within the group. Choices must be made individually and collectively, again and again. The factors entering into choice must be analyzed and the importance of each part of the process seen. Then the results of the choice must be regarded, the values harvested from both mistakes and achievements. Right relations can be developed only by personal contacts within the group and the interlinking of one group with another through mutual participation. In the give and take of life together, attitudes are developed which enter into the warp and woof of character. Ideals and purposes must not be mere visions but must find concrete expression, their truth and beauty tested by the laboratory method. As experience grows, and interest and sympathy expand, the youth's understanding of and devotion to the Kingdom of God must keep pace with his developing personality.

One further principle must be admitted as essential if a curriculum is to be built adequate to the needs of youth. It must be plastic, modifiable to the demands of changing conditions. The experience on which all teaching must be based will be radically different for girls and boys in an urban and in a rural community. The size of the group will condition the method and to some extent the material of most service. Then girls and boys, while sharing many characteristics of the period, have diversity of interests, ambitions, and purposes. The social environment is another factor which needs to be

considered. "Most of the entrenched wrongs of society thrive by virtue of specific social experiences of the young."¹ These social experiences must be carefully taken into account, modified, and interpreted that youth may grow and not be stunted because of them.

Crystallization is diametrically opposed to growth. The only way to avoid crystallization is constantly to keep the curriculum subject to tests. These tests may take the form of criticism and constructive suggestions from the pupils themselves. They may be sought in the judgment of parents, teachers and associates as to the results in daily conduct. They may be found in forms of group activity springing from its use and most clearly of all in the deepening of the bonds of fellowship within the group, the carrying of its spirit into other social relationships.

We are then faced by the task of gathering from every source material which the experience of the race has proved to be of value in meeting those compelling demands which are absorbing the time and energy of youth at this critical time in their development.

Sources of Suggestive Curriculum Material.

The Bible is the great source book of religious truth; its value in interpreting the race's experience of God is immeasurable. The place it will occupy and the parts of it selected for use in a curriculum built on the principles just enunciated, will depend, like that of all other material on its ability to further our purpose, its contribution to the

1. Article on Growth; Encyclopedia of Religion and Ethics.

special needs of our girls and boys. Viewed from this standpoint, much that is at present emphasized will become insignificant, but there is a rich and varied source of supply, as yet hardly tapped, from which streams of living water will flow to refresh and invigorate, once the right connection is made. The youth is deeply concerned with his new-found selfhood, introspection is at this point dangerous; therefore, turn his attention to the great personalities of the Bible. Let him struggle with David to develop into a man after God's own heart; let him enter sympathetically into his successes and failures, find in nature, in music, in friendship, sources of strength as David did, and see wherein lay the secret of his greatness, and the youth is strengthened through these vicarious experiences for his own task of reorganization. The significance of events in the lives of individuals and of a nation, brought clearly before the pupils that they may see the results of choices made, the elements entering into them, the desires and purposes which controlled them, may be of great value in helping them reach decisions of their own in the light of the larger meanings involved. Again, the sense of perspective gained by watching the march of history through long periods, the progress made under the competent leadership of men striving to know God and live in accordance with their understanding of His will -- these aspects of Biblical history give confidence and assurance in the ultimate working out of God's purposes and offer a tremendous challenge to youth to ally themselves with His cause.

Most important of all, however, the compelling personality of Jesus Christ should be brought vitally in touch with the girls and boys, struggling to free their wings from the enfolding crysallis, to prove by their power of flight their heaven-born origin. To help them really to know Jesus Christ is the highest service we can render. This cannot be accomplished by learning facts about him, or accepting any dogma concerning him, but by sympathetically entering into the spirit and purpose of his life as he spent it in the ordinary surroundings that were his, glorifying them by the radiance of his personality. The vivid imagination, emotional responsiveness, personal loyalty of youth -- all make them ready to respond wholeheartedly to the appeal of the Master. The danger lies in presenting this wondrous personality as so much dessicated factual information, which has not even freshness to recommend it, since the same details have been offered to them in weekly fragments from their quarterlies since reading days began. To appreciate and enter into the life of Jesus they must in a measure recreate it, interpret it anew for themselves. Let them seek first-hand sources of information, compare the gospel accounts, study the historical background, estimate the gigantic task which he assumed, and follow the ways by which he strove to bring his marvellous vision of a Kingdom of God on earth to realization. The faith in men which made him leave the completion of his great mission to those who should catch his vision and unite with him in working it out will inspire the dauntless spirit of youth to give its allegiance to this matchless leader.

Then the Kingdom of God should be studied as the great Christian Project on which men have been at work with various degrees of success since the time of Jesus. To try to get the first principles involved from the life and teaching of Jesus himself; to see the work of Paul as his attempt to help forward the great mission; to recognize the strength and weakness of the Church in its struggle to be true to the founder of its faith; from the heritage of the past and the challenge of the present, to reach some conclusions in regard to their attitude toward present-day problems -- these are some of the subdivisions of this Great Christian Project. Youth cannot settle the world problems but they can be helped to see them in proper perspective, their relation to the progress of the Kingdom of God, and the privilege and responsibility in regard to them which they must prepare to meet intelligently, purposefully, devotedly.

The development of this sort of a curriculum, based on the use of original sources, worked out in a sense by the pupils themselves under expert guidance, offers difficulties and demands time and effort beyond that required in reading over a lesson in a quarterly on the trolley en route to the classroom. Since the old materials and methods are not satisfying the girls and boys, is it not worth while to make the experiment of letting them exercise their developing power of choice, judgment, imagination, and expression in rediscovering Christianity for themselves and adapting it to their needs? In this task they need guidance but to it they bring all the warmth of youthful ideals and enthusiasms, may we not supply them with materials and patterns and trust them to build worthily?

Extra-Biblical material there is in abundance, admirably adapted to the religious education of the youth of this period, and it should be drawn upon much more generally than is done at present. History and biography in general offer the same opportunities already suggested in connection with Biblical study, but because closer in time, conditions, and sympathy, the contacts with modern personalities and the history they influenced are often very fruitful. Some suggestive topics are:-- "Men in the making", in which an effort is made to discover the secret springs from which men of real worth and achievement have drawn; "Great Friendships", with its rich opportunity to direct the emotional responsiveness of youth into worthy channels, to inspire them to fine and lasting relationships on a basis of real value; "The Secret of Successful Leadership", leading to a discovery for themselves of the necessity of establishing standards by which success may be judged and estimates of the character, the deeper experiences, and the alliance with the forces of righteousness which dominated the men whom they delight to honor. In their outlook on the world, they must be helped to interpret rightly, and to this end use can be made of the evaluation and interpretation of historical crises, the study of the rise and fall of nations and the relation of their outward success to their uprightness and integrity. The causes of war throughout history deserve careful attention, if our youth are to be swayed, not by the headlines of the yellow journal nor by the unnatural emotions evoked by the sensational movie, but by faith in mankind and the principle of brotherhood which is essential

to the coming of the Kingdom. But we shall be failing as religious educators, if running like a golden thread through all this material, the youth does not discover the deep love of God for His children, the steady onward march of His purposes, and the privilege of being co-workers with Him in establishing His reign on earth. Helpful in securing such a conception is a study of the religions of the world -- mere sketches, of course, since any philosophic understanding is beyond them, but sufficient to get some realization of the infinite love of God revealing itself through many men in many ways before the time was ripe for that love to become incarnate in the person of Jesus Christ. That God has never left Himself without a witness and that theirs is the task of carrying on the work but just begun are thoughts to challenge their utmost endeavor.

The material thus far suggested has been primarily of an informational type but we have seen that the emotional nature of youth is so intense at this time that the development of sentiments, the creation of right attitudes, and the direction of the imagination and enthusiasm toward the formation of high ideals and purposes is of special educational significance. The capacity for sentiment carries plasticity and the youth can be influenced through his appreciations, his admirations, his altruistic idealism to form habitual attitudes which will predominate through life. It is one of our most effective services to teach the youth to admire wisely and so to live truly. In view of this fact, what material can we present which will enlist all the desires and impulses in the

formation of high and worthy motives? Nature and science are unworked mines of precious ore which need only the right touch to offer up their golden treasure. Drawn to an appreciation of real beauty in nature, art, character, youth gains therefrom a means of discrimination, an inner sense of values and standards which will keep him fine and clean and true amid various temptations. Here again caution is urged against trying to force the admiration of the adolescent. Present beauty in various forms, offer contrasts, invite criticism, suggest comparisons and let the pupils make their own selections, exhibit all possible individual preferences. At the same time insure the steady growth of real appreciations and enthusiasms by the use of carefully selected material.

Biology and geology present to the religious educator a fine opportunity to take the pupils into God's great workshop; to see there His infinite patience, carefulness as to details, steadiness of purpose. If the processes of nature can be so viewed, the adolescent will be spared much agony of mind in making adjustments later. The sacredness of life, its mysteries and responsibilities, need to be brought to the youth with all the skill, tact, sense of beauty, reverence, love, at the command of the teacher. The facts which they need to know are in the possession of most girls and boys by the time they reach the high school, but often they have been so distorted in the telling and interpreting as to endanger the whole life. The importance of lifting the mystery of creation into its true God-likeness, and of attaching to the personality of each

individual the sacredness and unique worth which it has in the sight of God, should give it a place in the curriculum of religious education. Many a youth has found his way to fellowship with God through an inner consciousness of Him gained by communion with nature. So a series of studies of God's messengers in which the stars, flowers, birds, the children of men, and finally Jesus Christ shall be set forth as revelations of God to us, may prove of great help to a particular group.

It is only necessary to suggest the abundant resources offered by the arts. Music, books, drama and pageantry, pictures, sculpture, and architecture are all rich treasures. The appeal of these to youth is direct and immediate. You do not need to urge him to read, he will do that omnivorously, and music of a sort he will certainly have. What we do need to do is to train his taste; to introduce him to the world's renowned who seem to have been able to carry to a fuller realization than most of us succeed in doing, the impulses that throb in the breast of every live adolescent; and to help him to live so continuously in the presence of the true, the beautiful, and the good, that those qualities shall be inwrought in his ideals and purposes. Can you not picture a group deeply absorbed in making a collection of famous old hymns, learning something of their composers and the circumstances under which they were written, important crises in which the singing of them has played a part, and best of all, entering into an appreciation of their power and beauty in words and music till they become a part of the individual and

group life? Poetry is the birthright of youth. By its power youth find their ready entrance into the realm of the spirit. To guide youth to discover themselves in and express themselves through literature, music and art, this is one part of our task. Reports on books read, discussion of situations involved, analysis of characters, appreciation of descriptions, evaluation of the purpose and achievement of the book -- all these may be made a matter of class consideration. The Bible, too, when seen in the variety and beauty of its many literary forms, will assume greater value because in beauty clad. So shall the thirst for romance, the insatiable love of adventure, the demand for perfection, and the quest for the ideal, which dwell forever in the heart of youth, find satisfaction, and gain, from contact with the great souls of all ages, the power to construct their own lives beautifully and worthily.

We have said that the understanding of his enlarging world is engrossing the attention and energies of the young adolescent. How can our curriculum offer assistance at this point? He is attempting to interpret his past experience and is sorting over his accumulated teachings, experiences, relationships, to discard whatever is not vital, true, and lasting. Out of what remains he will construct his world. What is going into the crucible--social institutions, relations, experiments? Then gather all the available information and offer it frankly and humbly for his consideration. Let him consider carefully his place in the home, school, club, church; let him study and evaluate the church of the past, present, and future. Offer him every help in the decision as to a vocation

which he is facing, make clear its importance from the standpoint of the kind of life he will live, the associations he will form, the service he can render, and the self-realization possible. Then as he looks backward and forward, help him to recognize the richness of his heritage in all its aspects, the responsibility it involves for passing on the torch, its flame unspent, and he will discover ways in which he can make his contribution to the accumulated spiritual treasures of the ages.

In order to enlist the loyalty of youth in behalf of the Church's constructive program, we must be sure that we clearly understand it ourselves and are wholeheartedly engaged in carrying it out. First, there must be a thoughtful re-statement of Jesus' ideal of the Kingdom of God in its application to modern conditions. Then, the present church organization should be studied at first-hand and reported on by the class; its strength and weakness pointed out and suggestions invited. The extension of the Kingdom, in compliance with the commands of Jesus through a missionary program and through all the agencies for social welfare, should be investigated and their need, value, and efficiency discussed. Christian patriotism, as one aspect of the functioning of the spirit of Jesus in the social organism with its inevitable widening into an international fellowship, once the real meaning of human brotherhood is realized, cannot be taught but must be wrought into the lives of youth through their earnest seeking to express it in all their concrete relationships. "Until we begin to acquire the habit of a

social life", says Miss Follett, "no theory of a social life will do us any good. I learn my duty to my friends not by reading essays on friendship, but by living my life with my friends and learning by experience the obligations friendship demands. Just so must I learn my relation to society by coming into contact with a wide range of experiences of people, by cultivating and deepening my sympathy and whole understanding of life".¹

This is inevitably true concerning the relation of the youth to the church and its program. No amount of teaching about it can compensate for the loss of a real fellowship within it, of sharing in its tasks, and having a place in its organization. Too often the youth learns to think and speak of the church instead of my church, and there is a vast difference.

Co-ordination of the Programs of Existing Agencies.

As religion is "neither apart from life nor a part of life but life at its highest and best", religious education will try to utilize and co-ordinate the efforts of all agencies that are helping young life to function at the highest possible level. Duplication is to be deplored and the task of the religious educator is such that he will welcome gladly and humbly contributions from every source which can further his aim -- to motivate the lives of the girls and boys by Christian sentiments, ideals, and

1. The New State, pp. 192-3.

purposes. The home is not only the primary social unit but the fundamental institution for the purpose of religious education. To enlist the interest, sympathy, and co-operation of the home in the furtherance of any comprehensive program will be seen as vastly important. The fact remains, however, that a great number of girls and boys are hostile to home influences and control at this period, partly because of the authority it seeks to exert, and partly because its standards and life are being tested like everything else and the values are not yet completely apparent. The youth looks to his own judgment reinforced by that of those whom he admires outside the family circle. Under normal conditions, he will resume his place in it with renewed appreciation and loyalty, but for the time being, outside agencies and relationships must supplement the work of the home even when its influence is most favorable. Phillips Brooks' mother, between whom and her boy the bond of spiritual kinship was always very close, explains the situation thus: "There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him; you are his best friend; he is never happy unless the story of the day has been told; you must hear about his friends, his school; all that interests him must be your interest. Suddenly these confidences cease; the affectionate son becomes reserved and silent, he seeks the intimate friendship of other lads, he goes out, he is averse to telling where he is going or how long he will be gone. He comes in and goes silently to his room.

All this is a startling change to his mother, but it is also her opportunity to practice wisdom by loving, and praying for, and absolutely trusting her son. The faithful instruction and careful training during his early years the son can never forget; that is impossible. Therefore trust not only your heavenly Father but your son. The period of which I speak seems to me to be one in which the boy dies and the man is born; his individuality rises up before him, and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with Him, while I, their mother, stood trembling, praying, and waiting, knowing that when the man was developed from the boy I should have my sons again, and that there would be a deeper sympathy than ever between us."¹

We turn then to a consideration of the programs of the other agencies striving to meet the needs of youth at this period, in an effort to find how the information, interests, and activities which they contribute may be utilized in a curriculum of religious education. First and most important of these is the public school. The cardinal principles of secondary education as stated in Bulletin No. 35 of the Department of the Interior, Bureau of Education, in 1918, are of deep significance for our purpose. The seven objectives of education formulated therein are as follows: health, command of fundamental

1. Life of Phillips Brooks by A.G.V. Allen, p. 382.

processes, worthy home membership, vocation, civic education, worthy use of leisure, ethical character. With all these objectives the religious educator is in hearty accord, but he goes farther in regarding religious education as a spiritual process through which the youth discovers himself as a personal cause and learns, by accepting the ideals of others and responding to social standards, to create for himself the ideals which shall motivate the School's whole splendid program. The subject matter presented in the public school curriculum offers opportunity for cross references, and the emphasis of the religious educator will be on the interpretation of the factual information of his unified experience. This leads to a recognition and evaluation of motives to be found in the realm of religious ideals. The emotional experience of youth needs conditioning and directing and uplifting in a far more thoroughgoing fashion than the public school is able to do. At this point religious education has its greatest opportunity. To make the stirrings of deep emotions the basis for a sympathetic understanding of other persons; to group them about worthy ideas and persons, thus creating sentiments; and to make desired responses habitual till right attitudes become characteristic -- these things the use of the curriculum of Religious Education seeks to accomplish. The close connection between manners and morals, the importance

The recreational activities of youth exert a formative influence on their developing life. We shall therefore be wise to evaluate the work which is being done by agencies having their interest centered on this side of the problem. From the standpoint of the religious educator these agencies make four distinct contributions by their emphasis on health, the development of skills, the creation of a spirit of co-operation, and group loyalty. The clear recognition of the worth of these and the working of them into controlling motives becomes part of our duty. Youth must be taught to regard their bodies as "temples of God" and any desecration of them as sin, personal, social, religious. Through the effort expended to acquire athletic prowess, the habit can be cultivated of steadiness and persistence, so vital to the realization of Christian ideals and purposes. A recognition of the value of thorough training in order to render efficient service is another contribution. With the natural impatience of youth to get to work at once, this is an important lesson to be learned and the religious educator and the athletic director join in an effort to teach it. Co-operative games and loyalty to the group foster a spirit which needs to be broadened to one of Christian fellowship. Partisanship, bitterness toward opponents, and the desire to win at any cost must be corrected by a sympathetic and altruistic attitude toward all contestants. To promote group unity and yet have sufficient interpenetration of group with group to create a feeling of social solidarity and fellowship is a vital and important concern of religious education.

The four-fold program of the Y.M.C.A. and Y.W.C.A. for the boys and girls of this period worked out in the Hi-Y Clubs and the Girl Reserve Movement can only be given mention and a tribute to the ability displayed in holding the loyalty of youth and directing their energies into worthy channels. Religious education should accord more generous recognition to the efforts of these organizations and their work be made a more co-ordinate part of the whole movement.

Clubs, literary societies, secret organizations of various sorts assume an important place in the life of the young adolescent. These need careful evaluation, for they are fraught with grave dangers for the suggestible youth, though their universality is evidence of a demand of the youth which is not finding adequate satisfaction elsewhere. The solution of the difficulty consists in so motivating and guiding the self-constituted group through its leadership that its purposes may be kept noble, its aims Christian. As in all contacts with youth, especially at this time, the element of personal influence is the controlling one. If the Club has an adult advisor of strong Christian character and wise, sympathetic, tactful personality, then the organization may be of real significance in the religious development of youth. It is a great advantage to secure the church affiliation of such groups, if they have arisen outside, and to link their activities to the church's educational program. This should normally include such purposive, self-directing, self-expressive organizations as meet the clear need of youth to make their own social experiments.

The week-day schools of religious education are a comparatively recent development, attempting to supply the evident lack of moral and religious training in the lives of our American youth. Without the ideals and purposes of religion, it has become obvious that democracy will be a very doubtful experiment. That the Sunday Schools are not equal to the present emergency is evident, but these week-day schools, though at present in the experimental stage, bid fair to offer the best solution of the difficulty yet presented. However, their effort is primarily to reach the children in the elementary grades, and thus far little has been done for the high school youth whose needs are here considered. As the movement progresses, it is to be hoped that some means will be found for ministering to these needs. The community support and interest which these schools elicit, the fact that they are the meeting ground of the denominations, seeking for points of unity instead of difference, and that they present a better opportunity for a co-ordination between the curricula of the public and religious education schools, are some of their advantages.

It is to the Church schools that one has to look at present, however, as the chief means for securing the religious education of our youth. These schools represent the church, exercising its educational function, and all honor should be given them for what has been accomplished in the face of tremendous odds. However, at present they are mainly organized and the curriculum graded on the basis

of knowledge to be conveyed rather than of distinct needs of the pupil to be met. The painful lack of adolescents in these church schools, after parental pressure ceases to make their physical presence a necessity, is a witness to their failure in this respect. It is because of an increasing sense of the futility of trying to meet the issue in any way other than by a complete re-evaluation and organization from the standpoint of youth itself that this paper is written. As Professor Betts declares, "The church school should be a school of religion rather than a school of Bible",¹ and again, "The curriculum must be graded on the basis of genetic psychology; that is, on the basis of the child's life, not on the basis of any body of subject matter".² To secure the adequate working of such a curriculum the school needs to have much better standardization, on the basis just outlined, more efficient, well-trained teachers, more thorough and intelligent management, and above all and dominating all, individually and collectively, a deeper consecration to the sacred mission it is called to fulfill.

Methods Essential to the Success of the Curriculum.

The most careful selection and arrangement of subject matter according to the principles recognized will fall wide of the mark of providing an efficient curriculum for religious education unless the methods by which it is to be mediated to the pupil are brought

1. The Curriculum of Religious Education, p.14. .

2. Ibid., p. 8.

to the same test. "Full education", says Professor Dewey, "comes only when there is a responsible share on the part of each person, in proportion to capacity; in shaping the aims and policies of the social groups to which he belongs."¹ For religious education, this mutual sharing is especially imperative. The material presented must be rich, colorful, suggestive, in its appeal to the outstanding desires and interests of the girls and boys. The teacher's guidance, made valuable through a thorough knowledge of the pupils, the subject matter available, and the purposes to be realized, must be so sympathetic and tactful that a careful consideration of all the possibilities shall be gained, a vital interest in the project stimulated, without any hindering of the free will of the group. But when the problem has been viewed from all sides, the final judgment and choice rests with the group. In the working out of that decision the teacher is to be as helpful as possible. It is evident, then, that a curriculum of religious education must allow for an elective system in the department devoted to the interests of the high school group. All wealth of material along the lines already outlined should be collected, combined, and presented in attractive form, and from these available resources each group should make its own selection. This may sound impossible, but many times when trusted and encouraged, the creative mind of a group of adolescents has proved itself worthy of the confidence and responsibility accorded it.

1. Reconstruction in Philosophy, p. 209.

Even when freely elected a course of study to be really successful demands a wide range of adaptation. The teacher needs to understand intimately the pupils who are to be helped by it. To be effective every lesson must be prepared with the group by which it is to be worked out, kept visualized in the imagination, and the purposes it aims to serve evoked in personal reactions. This is basic, if the mediation of material through the personality of the teacher and his friendly suggestions are to really minister to the class. The subject matter must permit of being broken up into divisions varying in length and content to suit different conditions. A certain group will want to linger over special details, to discover all the suggestions bearing on a practical problem, to discuss further the implications of a principle involved in one section, while another, slipping lightly over this part of the work, will focus its attention on another. This method the present arrangement of material in quarterlies with their weekly assignments which the system demands shall be met and mastered promptly, makes practically impossible. It is to be hoped that text-books regarding more fully the pupils' diversity of interests, tastes, and training will soon be forthcoming.

A definite project is then to be freely entered upon by the class, for the success of which each member must be ready to make his contribution. Says Miss Follett, "We do not get the full power of the group unless every individual is given full value, is giving full value."¹

1. The New State, p. 342.

Thus in entering upon this project one of the first essentials is to secure the full recognition of each individual of the aims sought by it, to arouse a sense of personal responsibility for it, and to give ample opportunity for each one to take his part in it. To be truly a Christian project, the one chosen must be a minor project of the all-inclusive Kingdom of God. That our minds may be clear as to just what is meant by the Kingdom of God, the comprehensive definition given by Professor J. W. Buckham is quoted. "The Kingdom of God is humanity so motivated and so organized that all its ideals and activities, including home, government, industry, education, art, literature, society shall be permeated with the spirit of Christ, so that each individual has opportunity and help to realize his best self." This is the stupendous task left by Jesus to his followers. Only as the minor projects undertaken by our girls and boys are truly parts of this greater one, have they a place in a curriculum of religious education. It is not enough that the leaders appreciate the significance of this, the pupils themselves must be conscious of what they are doing and enter whole-heartedly into the task. The aim must not only be understood but formulated so that definiteness may accompany each step of the process by which progress is sought. Each of these steps must be subject to careful study by the group and no advance made save on a basis of accurate knowledge. This caution is necessary since adolescents dearly love to argue and

discuss, and opinions will be advanced having no foundation in fact or experience unless tests are being constantly applied and results carefully checked up. The deliberative action of the group is trustworthy, but individual preferences and opinions need to be balanced and harmonized by those of the others. The mind of youth is bristling with questions, doubts concerning everything in heaven and earth assail him, his criticisms are as cruel as they are crude, yet these are clearing the ground for a foundation on which to erect the stately mansion of his soul. Therefore patience, sympathy, humor, trust, and love are needed to guide these searchers after truth, these appraisers of world-old values, these architects and builders of character, to discover with the least possible loss of time the sources of power, the structural material, and the plans and specifications which are their rightful heritage.

For this purpose leadership is entrusted to the teacher that from within the group he may offer the fruits of his wider experience and deeper knowledge. The personality of the teacher is of supreme importance. Unless he is really one with the pupils, all the best materials and finest methods will fail. The wise teacher will not give advice unsolicited but will make the pupils feel his interest and love, his understanding and sympathy with their problems so that their spontaneous requests will give him ample opportunity. To interpret the group to

itself is another duty of the teacher. Struggling for self-realization and self-expression, yet unable to understand the new self with whom he is so unacquainted, the youth feels deep gratitude if another will express rightly and clearly the thoughts and feelings which oppress him. But in this there is a danger of suggesting doubts and questions not yet present. Be sure the diagnosis is complete before prescription is made. Also deal with individual difficulties separately. The class session requires the functioning of the group mind, the creation of values through the mutual contributions of all. Differences should be recognized, respected, and harmonized. If after due deliberation the group decides upon a mistaken course of action, avoid interference; let the lesson be learned. Says Professor Dewey, "The great thing is not to avoid mistakes but to have them take place under conditions such that they can be utilized to increase intelligence in the future."¹ To thus utilize mistakes as well as successes as a means of growth is one task of a teacher of adolescents.

The aim of the group having been stated, its material selected, its method decided upon as one of group participation, the next requirement is to supply sufficient dynamic power to carry through. This is found in the strong enthusiasm, serious purposes, and high ideals which are typical of youth at this period. The youth needs to be taken

1. Reconstruction in Philosophy, p. 208.

seriously even though the problems with which he is at present grappling may be soon outgrown. Keep the demand for perfection, which makes him so painfully critical of everybody and everything, inwrought in his ideals and so save the wreck of disillusionment. Another help to this end is the making of purposes, not achievement, the standard of judgment. "No individual and no group will be judged by whether they come up to or fall short of some fixed result but by the direction in which they are moving,"¹ is Professor Dewey's encouraging dictum. Stages of progress need to be clearly marked, however, and the results of teaching must be objective. Subjective analysis at this period of youth is particularly unfortunate. He needs to be absorbed in the work to be done, not in thinking about himself, but that work must be worth doing, No task invented for the purpose of giving him exercise will long suffice. Therefore the pupils need continually to test their work by their stated aims, to recognize progress, and to feel the satisfaction of accomplishment. Personal effort should always be accorded the social approbation which is the most potent incentive to its continuance.

"Moral progress", writes Professor Kirkpatrick, "is measured, not only by increase in the number of right acts, but by increased tendency to perform acts from higher motives."² Youth is essentially the time for

1. Reconstruction in Philosophy, p. 176.

2. Fundamentals of Child Study, p. 209.

the formation of ideals, the developing of attitudes which will control action. It is by raising these motives to higher and higher levels that character is improved. The testing of ideals, sentiments, and purposes to discover their relation to the Kingdom of God will help the girls and boys to keep themselves true to the ultimate aim of all religious education.

Tests and Standards for Judging the Value of the Curriculum.

We come now to an evaluation of a curriculum built according to our recognized principles and using the materials and methods suggested. What results should we expect to see in the lives of our girls and boys if their needs have been met as we have aimed to do? First, their self-organization should be Christo-centric, finding its complete unity in devotion to Jesus Christ. Habits of right choosing should have been cultivated by steady practice in deliberation, judgment, choice, action, and weighing the resulting satisfaction or dissatisfaction. Sympathetic and altruistic attitudes should increasingly dominate all their relations. Their conduct should also reveal steady growth in Christian ideals and purposes.

Youth's outlook on the world should also show the result of consistent Christian training. The family, the primary unit of the social order, should be recognized as the source of their richest blessing, the sphere of their finest service. The neighborhood with its democratic

grouping, offers a wonderful opportunity for the practice of toleration, for the mutual adjustment of those individual differences which are the foundation of democracy. Unless the principles of group life have been learned well enough to function in all inter-related groups, our aim has not been realized. Then institutions have come in for evaluation. The youth has been "encouraged to inquire, investigate, criticize, sift, and make discoveries for himself."¹ From this process there should come a truer sense of the individual's debt to and responsibility for the inter-related groups of which he is a member. "Our new motto must be, Live in such a manner that fulness of life may come to all."² Christian patriotism on the basis of common ideals and purpose, and tasks should also result from our teaching. Finally devotion to the Kingdom of God should mean working toward an all-embracing brotherhood, an infinite number of selves who know themselves in reality one Self.

Our curriculum is to be judged again by the contribution it makes to the personal adjustment of each individual in a God-ruled universe. He must realize that his neighbor is in effect himself in another body; that his own unity is really achieved by service to his many selves. Both through their common purposes and through their common heritage, youth should be led to appreciate their relation to the universe. This heritage should be recognized freely, accepted gratefully, and the responsibility it entails faced in a spirit of consecration. Not only by

1. Tracy, Psychology of Adolescence, p. 209.

2. Follett, The New State, p. 353.

its heritage from the past, through its purposes for the future, but in the work of the present should youth find a common bond linking themselves together and to God. The joy of being laborers together with God, of joining with Him to create a new heaven and a new earth is the right of youth as citizens of the Kingdom. The highest and finest result of our religious education is reached as the youth becomes fully conscious of his fellowship with God and man, learning to love God because of the love of His children. "The supreme test of the religious life here", says Professor Cope, "is the ability to live among men as brothers and to cause the conditions of the divine family to be realized on earth."¹

"Self is the only prison that can ever bind the soul,
And Love is the only Angel that can bid the gates unroll".

An Evaluation of Existing Materials.

How are our requirements for a curriculum for adolescents of high school age met by the material already existing? Professor Betts makes this statement, "There is not to-day available a standardized and satisfactory curriculum of religious education even for our Sunday schools. For the week-day church schools which are rapidly springing up and which are frantically calling for material, we have practically no organized curriculum ready to offer. . . . We are just beginning on the problem. A curriculum cannot be created out of hand. No matter how thorough the scholarship nor

1. Religious Education in the Family, p. 83.

how perfect the educational theory employed, each individual text, even each individual lesson must be tested and retested in actual classroom use before we shall dare to pass judgment upon it."¹ Meantime our girls and boys are facing the issues of life with no clear understanding of themselves, their world or their personal relations. Says Miss Follett, "Go to clubs, go to dances, go to theatres, or moving pictures and the mass of our young people look more or less bored. Play as useless idling does not give us joy. Work as drudgery does not give us joy. Only creating gives us joy." And this is the task of religious education to teach our girls and boys to find themselves by uniting with others and with God to create the divine family, the Kingdom of God.

There is hope in the thoroughness with which the social viewpoint is finding acceptance in educational theory. The purpose of religious education is to function vitally in helping youth to meet their problems. Its emphasis is on religion as a way of life to be experienced, not as a doctrine to be learned. As soon as the idea of the curriculum as a means for satisfying the needs of growing life instead of as a body of knowledge to be grafted onto, gains credence, we shall find the pupils themselves developing their curriculum, using the abundant resources placed at their disposal.

The fine scholarly work done by the writers of the various Graded Lesson Series provides a wealth of material which should certainly be utilized. It is not the contents

1. Monograph on The Curriculum of Religious Education, p. 10.

of the lessons but the principle of their organization, and imposing them on unwilling pupils which we deplore. The concrete interests and desires of the pupils are the nucleus from which a vital curriculum must grow. That growth must be natural and not artificial. The same food may be offered to a hungry man and to one with no desire to eat. The value of the food in calories will not fix the results, the appropriation by the individual to satisfy his need is the important thing. Once this position is consistently maintained, we shall have recourse to all the texts from the various series which furnish aid in the solution of our problem. The current number of the Church School Magazine (April, 1923) contains an article by Professor Cope entitled, "A Teacher Tries a New Method, and gives the young people themselves a large share of the responsibility for the planning and conducting of their classes." This is a concrete example of the working out of the principles advocated in this paper. A text entitled "How Jesus Met Life Questions" by Harrison S. Elliott published by the Association Press in 1921, also presents according to the methods advocated material of practical value. Each chapter offers a problem with suggestive references to aid in its solution on the basis of Jesus' teaching. The questions, stimulating in form and content, are admirably worded. The following chapter headings, "What Do the People of the World Want?", "What Should We Choose?" "How Can We Help the Need of the World?"

give an idea of the trend of the discussions. In the hands of a competent teacher this ought to prove a satisfactory guide in a discussion group of adolescent boys. Manuals of a like nature meeting other needs of this period are to be sought. They must be prepared in a laboratory and subjected to the tests and criticisms of the pupils. It is a task which awaits those with the genius to know, understand, love, and interpret youth, and with the vision and desire to lead them to self realization and devotion to the Kingdom of God.

Conclusion.

We do not need to stress the challenge which is offered by youth as it stands thus at the gateway of life. Potentialities require but a touch to quicken into new life, choices are being faced. The far-reaching consequences of the set given to the whole life in these plastic years call for the best that society has to give. The demand is imperative for trained, sympathetic leadership. The deepest influence is exerted not by the one who himself does great deeds so much as by the one who inspires the youth with confidence to be and to do. To be such a teacher is a high privilege.

"And what delights can equal those

That stir the spirit's inner deeps,

When one that loves and knows not

Reaps a truth from one that loves and knows".

APOCALYPTICISM IN BUDDHISM

by

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APOCALYPTICISM IN BUDDHISM

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APOCALYPTICISM IN BUDDHISM

Apocalypticism

Apocalypticism is an expression of the hope that persists in the human heart, even when the outlook is the darkest, that some time, somewhere, righteousness, peace, and prosperity will reign upon earth. This hope is a part of the birthright of humanity, a warrant that man was made in the image of God. It is confined to no one race or religion. Even peoples as primitive as the South Sea Islanders had, when the white men first found them, an expectation of the God who should come out of the west to teach his people better ways. The American Indians had their benefactors, who, like Hiawatha, were to come again. European nations have had the same tradition of a sleeping king who is to awake at the time of need and deliver his people. In England it was Arthur, in Prussia, Frederick Barbarossa; Holger Dansk in Sweden, and Peter the Great in Russia. Among the Karens of Burma was a remarkable belief in a better time whose prophesy very much resembled the Old Testament prophesies in detail.

The explanation for the appearance of this hope under such widely differing circumstances lies in the strongly ethical note which forms the very base of human nature. Whoever believes in a just God must have faith that ultimately his laws will be observed, and that he will hold undisputed sway over the universe which he has made. Just how that is to happen, however, is a matter about which there are different opinions. The character of God is so many-sided and our power to grasp his greatness so limited, that a difference of emphasis on his attributes changes his aspect until the God of one man is a very dif-

ferent being from Him who shapes the thinking of another.

There are those to whom God is the loving Father. His dwelling is among men, and through natural law and human instrumentality he draws men to him, slowly working good out of ill, order out of chaos. Through their mystical insight they recognize the Master's presence in the world, and because He lives, their hope of ultimate triumph glows brightly when others are in despair.

Another type of mind and theology emphasizes the transcendent aspect of God. Coupled with an intense faith in God's justice is the belief that man's nature is essentially evil until it is redeemed by the mystical experience of conversion. In the universe, God and the devil strive with equal possibility of success until the predestined time when God is to destroy his rival, thus removing from the world the temptation to wrong-doing. This is the program of Apocalypticism. It provides for the cataclysmic end of the world or world order, the appearance of a Saviour, and the transformation of the world under his righteous reign.

Between the apocalyptic hope of Christianity and that of Buddhism there are strong resemblances and at the same time noticeable differences, which may best be accounted for by a brief survey of the types of religious thought which form the background for each of them.

Background of Christian Hope

Christianity inherited its apocalyptic hope from Judaism, where it appears in unusual strength. The history of the Hebrew people is unique. They believed that Jehovah had adopted them as his people and his peculiar care. In spite of distracting influences the prophets kept the people always in mind of this fact and formed a strong bond between the religious and political life

of the nation. In the post-exilic period God was considered the king with the high priest as his earthly vice-regent.

Living as they did in their little mountain province with enemies on every side, the Jews had to contend against both unfavorable natural conditions and ambitious conquerors. When at last they lost their political unity, it was the Law that preserved their national identity through all their subsequent wanderings. It is not to be wondered at that this people, goaded past endurance by political misfortunes, should find solace in the hope held out by the prophets, of the glad day when Israel, freed from her enemies, should be the center and inspiration of a peaceful and prosperous world under the kingship of the Messiah.

This Messiah of their hopes appears now as a temporal ruler,¹ now as a spiritual Saviour,² but it was the dream of world sovereignty that really captured the imagination of the people and formed the common conception of the Messiah. His reign was heralded not only as a time of economic and political prosperity, but all nature was to be restored to its original idyllic state.³ The priestly party in Israel, believing and teaching as they did that Jehovah was bound to deliver them because they were his chosen people, foresaw no greater evils ahead than they were then experiencing, but the prophets painted dark pictures of dire destruction that was imminent unless averted by repentance. The "Day of Jehovah"⁴ was to them a day of punishment for the sins of the people, and it was only after the nation had been reduced to a mere remnant and their sins expiated by suffering that the deliverer could be expected. As the Messianic figure grew more distinct,

1- Zechariah 9: 9-11

2- Isaiah 53

3- Isaiah 11: 6f

4- Amos 5: 18-20

his family and birthplace were pointed out. He was to be a "Son¹ of David" and humble Bethlehem was to be his native city. It was for another David that they hoped and the reincarnated Eli-²jah was to be his forerunner.

Thus the Messianic hope played a very important part in the history of Israel. Many Messiahs arose, especially in the time of the Maccabees and later. Each secured his following, and leading his little band to the wilderness, usually paid the penalty of disloyalty to Rome. Then the remnant of his following came home, bitterly disappointed at the outcome of their hopes but still expectant. So the disciples felt when they had witnessed the crucifixion of Jesus. Subsequent happenings, however, revived their faith and they began to study in a new light the old prophecies, and to find that many of them had been fulfilled. By the time of the Fourth Gospel the old idea of a world ruler had disappeared from Christian thought, and in its place had come the "Man of Sorrows" in his relationship to the Eternal and to the universe.

"If I go away, I will come again"- was the promise that John put into the Master's mouth, and even before that time definite assurances of a miraculous reappearance for the judgment of the wicked and the blessing of the righteous, had become associated with him. Whether all these passages are authentic or not, the germ of apocalypticism was undoubtedly contained in Jesus' own teachings. The early Christians built their hopes upon it and so soon did they expect the appearance of their Lord that they felt it scarcely worth while to engage in the ordinary pursuits of life. All of the New Testament Epistles breathe that hope and there are many counsels of patience when the time of waiting grew tedious.

1- Micah 5: 2

2- Malachi 4: 5

To be sure, the promised "Comforter" came, but the Christians wanted a more material manifestation, and before the end of the first century those appeared who claimed to be incarnations of the Holy Spirit.¹ The persecutions of Nero and Domitian seemed to fulfill the prophecies of the last times and the Lord's coming seemed near at hand. So all down the ages the hope has been with us and whenever evil is especially rampant, whenever wars threaten civilization, the apocalyptic hope revives in great intensity.

Background of Buddhist Apocalypticism

Buddhism has a very different background from that which Christianity enjoyed, and for that reason the apocalyptic hope seems less intense and the details of its program less dramatic than that with which Christians are familiar. The vastly different geographical, political, and climactic conditions under which India's millions have lived make them a race who feel and live less intensely and dream and worship more. Their religion, too,- polytheistic, pantheistic Hinduism,- has been less of an ethical force than monotheistic Judaism. It will be necessary, then, to consider some Hindu ideas which have been wrought into the apocalypticism of Buddhism.

One contribution of Hinduism to Buddhism which is very important to the present subject is the idea of world cycles. According to this doctrine, the world is destroyed and renewed over and over again at regular intervals. First there is the period of destruction, coming at a time when the average life of man is 80,000 years. Since mankind has been warned of the impending disaster 100,000 years in advance, most souls have acquired enough merit so that they go to live in higher worlds until this sphere is again ready

1- See Montanism

for their occupancy. After the period of the duration of destruction which lasts until humankind has exhausted its store of merit, the world is recreated by its own energy. The vast expanse of waters first appears and if a Buddha is to bless the age, a lotus flower blooms on the surface of the water. There will be as many lotus flowers as there are to be Buddhas . The present age has had four, and one is yet to come. In course of time man is born apparitionally and lives his span of 80,000 years in a state of innocence. Gradual deterioration follows, however, both in morality and length of life, until a man lives only ten years. The length of life then increases again to the maximum, and another cycle begins. This is the Hindu doctrine of World Cycles in its Buddhist adaptation, which forms the background of belief both in Maitri and in Amitabha.

Another important conception of Hinduism is that of the avatar. Vishnu is the Hindu deity around whom especially the idea of incarnation in the flesh grew up. He has had ten incarnations of which Krishna was the eighth. In the Bhagavadgita Krishna thus speaks of his mission:

"Whenever the Law fails and lawlessness uprises,
then do I bring myself to bodied birth."

"To guard the righteous, to destroy evildoers, to
establish the Law, I come into birth age after age!"¹

In the Lotus Scripture, Gautama, appearing as the Eternal Buddha, makes the same claim:

"Repeatedly am I born into the world of the
living."²

These two conceptions furnish at least part of the reason why the apocalyptic hope of Buddhism is less dramatic than that of Christianity. It is not necessary to picture a cataclysmic end of the world

1- Bhagavadgita IV: 7-8

2- Saddharma Pundarika- S.B.E. Vol. XXI, XV: 7

when, in the natural course of events, it will come to an end and the process begin all over again. Since, too, there is not one great Messiah but many deliverers, each with his own peculiar work for his own time, there is not room for the "One coming in the clouds". Each avatar or Bodhisattva comes in a natural manner, brings the message for his age, and goes back to his abode in higher worlds to await another age and a greater need.

The idea in Buddhism itself, that it is possible for everyone to attain Buddhahood, does not favor the dramatic element. There is no spectacular sifting of the good from the bad foretold, although they are to come into sharp conflict in the "Latter Days". There is a place for all in the universe and the endless round of life gives opportunity for even the lowest to attain enlightenment if he will. There is this difference between the hopes of the two faiths, then, that what is expected to be the culmination in Christianity is a thing that may happen again and again in Buddhism, and therefore, in the latter case, it lacks the intensity of concentration and is less of an ethical force.

Similarities

There are, on the other hand, marked similarities between the expectations of Christianity and of Buddhism. There is first a common background of prophesy. Gautama, without doubt, believed himself to be a fulfillment of the Cakkavati prophesy, which was the tradition, dating back to the Vedas, that from time to time when the need was greatest there should be born into the world supernatural personages of so great importance to the world of gods as well as of men that their coming was heralded by spirits proclaiming the news through the universe. Such a person was destined to be either a universal monarch or a Buddha. In the Introduction to the Jatakas is recorded the "Uproar" which occurred before the birth of

Gautama. His parents, according to that chronicle, were ignorant of the exact nature of his mission, and his father, coveting for him an earthly kingdom, tried to keep from him all things that might influence him toward Buddhahood. The will of the Gods, however, could not be thwarted and Gautama was led by supernatural means into the career predestined for him. Thus the founders of two of the world's religions were the fulfillment of ancient prophecy. The Cakkavati prophecy is less definite than that of the Jewish Messiah and is capable of application to more than one personage. Many believed that it was fulfilled in Asoka, the Indian monarch who was the great patron of Buddhism in the third century B.C. Others claim that it will be fulfilled when Maitri comes.

Again, in both religions, apocalypticism arises out of a pessimistic outlook on life. The Buddhist books have much to say about the "Latter Days", a conception which found its starting point in Gautama's teaching. While the teacher was usually optimistic about the permanence of his teachings, there were times when he seemed to doubt the ability of his disciples to keep the Law in sufficient purity to prevent its decay. He was very reluctant to admit women into the order because he thought their place was in the home, and also because he feared that they would make trouble in the Sangha. When at length the measure was forced on him, he said:

"Their admission means that the Good Law shall not endure for a thousand years, but only for five hundred".¹

This solitary saying took on great importance as time went on and men became discouraged because of the failure of the Dharma to convert the world. Details were added as the tradition was repeated until there was a well-defined system of world periods,- three in

1- Cullavaga 10: 16

- number,-
- 1- The True Law
 - 2- The Copied Law
 - 3- The Latter Days

The time assigned to each varies with the source but usually 500 or 1000 years is allowed for the first two, and 5000 or 10000 for the last.

The Lotus Scripture refers to the Latter Days as the "dreadful period" (11:21). It is further pictured as "the horrible, last period of the world" when "men will be malign, crooked, wicked, dull, conceited, fancying to have come to the limit when they have not". Preachers will arise who are greedy and insincere, and even monks will be revilers of the preacher of the Truth,- so far will the Law have died out of the world.¹

With this it is interesting to compare the descriptions of the last days in the New Testament. In 2 Timothy 3:1ff we read:

"But know this, that in the last days grievous times will come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good,-----"

and so proceeds the unpleasant category.

At about the end of the first five hundred years appeared a book entitled the "Ten Dreams of Kasyapa", which shows the state of society at that time. The dreams were supposedly prophetic, being experienced by one of Gautama's disciples soon after the teacher's death. They represent allegorically the decay of the True Law. There is a picture of thirsty men running away from a fountain of water which pursues them. A load of sandal-wood sold at the price of ordinary fuel tells the story of heresy in the Order. A flower-garden robbed by thieves shows the greed of the monks. A dirty monkey covering another monkey with dirt portrays the slanderer. A

piece of cloth torn into eighteen pieces typifies the eighteen sects into which Buddhism was divided. Thus was the prophesy of Gautama fulfilled.

The following verses from Shinran, poet and reformer of the early 13th century, are interesting at this point because they reflect the thinking of men in the Latter Days. The picture is a dark one.

235- "Two thousand years and yet more are departed since the day when our Lord entered into Nirvana. Ended are the two glorious periods,- the orthodox and the representative. Lament, O ye disciples, who in this closing age would follow after the Lord."

237- "Throughout the three periods hath the Divine Promise of the Buddha of Infinite Light prospered and grown. But in this period of the closing age all righteous deeds are hidden within the Dragon Palace."

239- "Since the ancient days the life of men, whose age counted as 80,000 years, hath declined and lessened. And when they could live but 20,000 years, they were men living in an evil world, and with the five signs of degeneration upon them."

243- "It is a mark of the degeneration of time that man's life is brief and death cometh upon him early and with iron hands breaketh up his body and that which surrounds him wherein he dwelleth. And they who, leaving justice, turn to wickedness, do destroy one another by their evil deeds!"

The poem further mentions as signs of the Latter Days, heresies, degeneracy of the priesthood, persecution of believers.

Those evil days are not yet past and men are still in expectation. Some look for the Saviour in Maitri, the Buddha of peace and mercy who will bring in a period of blessedness at the end of this present age. Others have longed for a kingdom of Buddha on this earth through the preaching of the Lotus of Truth. Still others weary of waiting for the transformation of the present order and seek refuge in the Western Paradise of Amitabha which is open to them through the mercy of that Buddha and the agency of Avalokitesvara who has often assumed human form to help mankind. The beauties of the West-

ern Paradise are set forth in the Amida books in the form of glorious visions. All of these forms of faith concern the present discussion, and to trace their development and influence down through the years and their connection with modern apocalyptic movements is the purpose of this thesis.

Maitri

Four Buddhas have blessed this present age and one more is to come. It is in him that Buddhists of many sects place their hopes of a transformed world. His name is, in the Pali form, Metteya; in the Sanscrit, Maitri; in Chinese, Milei; in Korean, Miryek; and in Japanese, Miroku. In this order has the tradition spread from its original form in the Pali books, - the Cullavaga and the Digha Nikaya, - to its present place in literature.

In the Cullavaga, Gautama is represented as saying:

"Five hundred years after my death a prophet will arise who will found his teaching on the Fountain of all Buddhas. When that one comes, believe in him, and you shall receive incalculable blessings. His name shall be called Maitri."

Sutta 26 of the Digha Nikaya contains the following:

"Man's average age will dwindle through sin to ten years and will then rise again to 80,000 years." Then

"There will arise amongst men a Buddha named Metteya, an Arhat, a perfect Buddha endowed with all righteousness."

This coming Buddha is to be like Gautama and will establish an even greater order of thousands of monks.

As time went on these prophecies, together with the one quoted before concerning the decay of the order after 500 years, were wrought into the system of the three periods of which mention has been made. This scheme is recognized in the Lotus Scripture (S.B.E. p.433) where Maitri appears as a Bodhisattva, but still receiving

instruction from his superior Manjusri. It is there foretold of him:

"He shall be the last to reach superior enlightenment and become a Lord known by the family name of Maitri, who shall educate thousands of kotis of creatures." - Lotus 1:94

In the fourth or fifth century when the degeneracy of Buddhism was very evident and the outlook dark, there was a marked revival of the Maitri tradition.¹ In one of the Pali texts of that time a conversation is recorded between Gautama and Sariputta in which Gautama prophesies that the name of the next Buddha will be Metteya. He goes on to reveal that there must first come the five disappearances. They are as follows:

1- The disappearance of the attainments which will take place one thousand years after his Nirvana.

2- The disappearance of methods when the last priest has broken the commandments against the four deadly sins.

3- The disappearance of learning when all the Sutras are forgotten.

4- The disappearance of the symbols when the begging bowl and yellow robe are cast aside and monks are no longer kind to animals.

5- The disappearance of the relics. Five thousand years after Gautama's Nirvana the relics will no longer be worshipped. They will then gather from all parts of the earth under the great Bo-tree, make an effigy of Buddha, and teach the doctrine. No men will be present but the gods will listen and attain much merit. One will then cry aloud, "Divine sirs, on the fourth day from now our One Possessing the Ten Forces will pass into Nirvana. From henceforth we shall be in darkness". With that the relics will put forth flames and burn the effigy. There

1- Quoted in Warren: Buddhism in Translation, p.481 ff.

will then follow the destruction of the World Cycles, and the coming of Metteyya to introduce a new era.

This program contains more of the dramatic elements of Christian apocalypticism than any other tradition. In the light of this fact it is especially interesting to note who are to see Metteya, and who will be shut out from his kingdom. Heretics, slanderers, trouble makers, and those born in the Avici hell will have no part in the new world. On the other hand they will share in it who keep the precepts, give alms, found shrines, serve in temples, make the world better by planting trees, building highways, and digging wells, those who give a cup of cold water for Buddha's sake, those who are dutiful to elders, and those who practise the ten means of acquiring merit. When such men have listened to the doctrine of Metteya, they shall attain to saintship.

The coming of Maitri is a tradition especially dear to the Shingon sect of Japan, although it is not confined to them. Shingon is a mystic sect based on the Chinese Tantrism which in turn came from an Indian sect which contained a large element of Hinduism. It lays great stress on magic formulae and upon trances induced by holding the breath and fixing the attention on a certain object. It is thought to have been originally brought from Alexandria and to be allied to the form of Gnosticism which was in vogue there in the early centuries of the Christian era.¹ It is grossly immoral in some of its practises. Its basic scripture is the Lotus of Truth.

The cult was brought to Japan by Kobo Daishi in the late eighth century. Kobo Daishi was an important figure in the Japan of his day. He was an artist of note; he made the beginning of popular education. He encouraged silk and tea culture and attempted a great moral reform by introducing into Japan a form of Buddhism which he

1- Arthur Lloyd : The Creed of Half Japan, p. 60 ff.

believed would unite all the sects and make that religion present a united front. Many miraculous stories were told about him, and these are preserved in the poem, the "Namudaishi". He was supposed to incarnate Vairo'cana, the supreme Buddha of the sect and to have received his system from Avalokitesvara. He founded a monastery on Mount Koya, which he expected to become the center of a universal Buddhist church. The story goes that the land for the monastery was given him by the god of the place who offered it to him till the coming of Maitri. Kobo was buried on that sacred spot, and it is said that he only sleeps in his tomb awaiting the time when Maitri shall come and wake him. Thousands of his followers are buried all about him, hoping that they, too, may awaken and share the blessings that Maitri is to bring to the earth.

There are many interesting legends connected with Maitri. One is that he came down to earth once to vindicate the word of the teacher Asangha. That was in the fifth century. The story goes that Asangha was teaching his disciples a system (Yoga) which appeared to them more than human. They asked him from whence it came, and he replied that he went away every evening to the Tushita Heaven and there received instruction from Maitri. The disciples doubted his word, whereupon he said, "Next time I will bring **my** Maitri with me".¹

One of the relics about which cluster many legends is Buddha's begging bowl. Kings strove to gain possession of it because the king who owned it would be a universal monarch. It was particular, however, about its possessor, and when King Kanisha tried to take it by force he could not do so, even with eight elephants. The poor could fill it with a few flowers, but the rich could never satisfy it. It wandered over Asia and was finally taken up into Maitreya's

1- Arthur Lloyd: The Creed of Half Japan, p.163

heaven. When he comes he will bring the miraculous bowl to earth again.¹

The longing with which many earnest souls look forward to the coming of the Kindly One is illustrated by this story of the Huen Tsang, the Chinese pilgrim of the seventh century. When he was in danger from pirates a vision of Maitri appeared to him, and in gratitude he ordered a thousand images of him to be moulded. When he was dying he uttered these verses:

"Adoration to Maitreya, Tathagata, gifted
with sublime intelligence!
I desire, with all men, to see thy loving
face."

"Adoration to Maitreya, Tathagata!
I desire after quitting this life to be
reborn in the midst of the multitude
who surround Thee!"²

At midnight a disciple asked him, "Master, have you at last attained to be born in the midst of the assembly of Maitreya?" "Yes", was the faint answer, and his soul passed into the Beyond.

There are today many thoughtful souls who long for the coming of the Buddha of Mercy in their lifetime. Children are blessed with the wish, "May you see Maitri and go to Nirvana". To most people, however, the hope is an expectation of something far in the future. It is not a strong ethical force in their lives because they feel that there is no use trying to regenerate the world until Maitri comes. He has no power to help in the present need.

Sculpture and art have helped to keep alive the hope of his coming. In the temples of China he greets the worshipper at the entrance. He is not entitled to a place in the inner shrine because he has not yet come, but is still a Bodhisattva in the Tushita Heaven, and as a Bodhisattva, he must be born upon earth. His statues are usually very large, representing the great size that is to be his when he comes. In fact all nature is to be greatly glorified in his age, and his preaching is to bring enlightenment

1- E.A.Gordon: The Lotus Scripture, p.98.

2- Ibid.p.171

to beings both in Heaven and on earth.

Some of the statues of Maitri date back to at least 350 A.D. and many stories are told of how their makers ascended into Heaven to bring down an accurate reproduction of the Bodhisattva. Several of the images are said to have miraculous powers.

He is represented both as a Buddha and as a Bodhisattva. As a Buddha he sits cross-legged, his long hair in a knot on his head. As a Bodhisattva he is standing, or sitting with legs uncrossed. His hair is sometimes short and curly, sometimes long and hanging about his shoulders. His distinctive symbols are a vase, a wheel supported by the lotus, a scarf around his waist, tied on the left side, and a stupa in his crown. The story goes that the stupa is a replica of that which covers the grave of Kasyapa Buddha. When Maitri comes to earth, he will go first to Kasyapa's tomb which will miraculously open and Kasyapa himself will give Maitreya his Buddha garments. (V.Kasyapa)

In China, Milei appears as an extremely fat monk with a broad smile. He is represented so from the fact that he was supposed to have been incarnated in Pu Tai, a jovial monk of the seventh century. Milei Fo is called "the Laughing Buddha". The same figure in Japan becomes the god of luck.

Maitri is indeed an appealing figure, but it is true that "hope long deferred maketh the heart sick". It is no wonder, then, that men seek elsewhere for help in present difficulties, and find in Amitabha's Paradise a more satisfying faith.

The Lotus Scripture.

The Saddharma Pundarika, or Lotus of Truth, is an extremely important work of Mahayana Buddhism, and is connected with several

apocalyptic figures. It prophesies the coming of Maitri, as has been noted, and it devotes a whole section to Avalokitesvara. It has, also, greatly influenced several religious leaders of whom we shall speak later. It is, in its revelation of the Eternal Buddha, an apocalypse.

It was written probably during the first century of our era in northern India. King Kanishka was on the throne and there was nothing in the political situation to call forth an apocalyptic work. Within the faith, however, there was division. Hinayana Buddhism which clung to the historic Gautama as an ethical teacher was still strong. On the other hand, the tendency of the Mahayana school was toward docetism. The aim of the Lotus Scripture, then, was (to quote Dr. Anesaki) "to reveal the true eternal entity of Buddha-hood in the person of the Lord Sakya who appeared among mankind for their salvation. In other words, the main object is to exalt the historic manifestation of Buddha and identify his person with the cosmic Truth,- the Dharma".¹

The whole setting of the book is apocalyptic. As Gautama, while on earth, was accustomed to repair to the Vulture Peak to teach his disciples, so the opening scene represents the Buddha seated in meditation on a glorified, heavenly Vulture Peak. Around him are gathered Bodhisattvas, monks and nuns, lay followers, and even goblins and demons from the nether world to hear the words of wisdom which he is to speak. Pleasant sounds are heard and the air is fragrant with heavenly flowers. A ray of light issuing from the Buddha's forehead illumines the whole universe so that all the activities of the worlds and of innumerable Buddha Fields are visible. The congregation wonders at the miracle of the light and is told

1- M. Anesaki: Nichiren, the Buddhist Prophet, p.18.

that such a portent always foretells the exposition of the Lotus of the True Law, the perfect Way which is learned only by Bodhisattvas on the Terrace of Enlightenment. As the Buddha rouses from his meditation, the multitude beseeches him to expound the law. He hesitates until all those in the congregation who are proud of their attainments and satisfied with their knowledge have left.

The Buddha then explains his skill in allowing each seeker to follow the path of life that will most surely lure him away from his love of the world, for all of these paths lead to the one true Buddha path,- the adoration and practise of the Lotus of the True Law. This principle is well illustrated with parables and occupies the first five chapters of the book. Chapters six to ten, inclusive, contain the prophecies of the future Buddhahood of a large number of Bodhisattvas and monks. For their encouragement the Buddha recalls how he took the vow under a previous Buddha and how through devotion and preaching of the Law he has attained his present state. He promises especial protection and blessedness to the preacher of the Law.

At this point there appears in the sky a shrine made of seven jewels and gorgeously decorated with flowers, banners, bells, and jewel-garlands. Out of it issues a voice: "Excellent! Excellent! Lord Sakyamuni! Thou hast well expounded this Lotus of the True Law. So it is Lord." The congregation rises in adoration. The phenomenon proves to be the shrine of Lord Prabhutaratna who has come in fulfillment of a vow made at his extinction, to be present whenever the Lotus of the True Law is expounded. Other Buddhas gather from their Buddha fields and take seats at the foot of the jewel trees. When they are seated and have sent presents of jewels to Lord Sakyamuni, they request that the shrine be opened. Their request is granted and the extinct Lord shares his shrine with Lord

Sakyamuni. The assembled multitude, wishing to be nearer the central figures, is miraculously established as meteors in the sky. Sakyamuni calls for volunteers to preach the Law in the "Last Days". The task will be a difficult one but will bring special blessings. He then foretells the Buddhahood of Devadatta, the Judas of his earthly disciples, through the preaching of the Law. An innocent girl appears, is converted, and becomes a Bodhisattva. The conversion of these two typifies the universality of the salvation offered.¹

In chapter fourteen the thread of the story is resumed by the sudden appearance from out the earth of a multitude of Bodhisattvas with their attendants who pay homage to Sakyamuni. Chief among them are four Bodhisattvas whose names are, in translation, "of eminent conduct", "of endless conduct", "of correct conduct", "of very steady conduct". These all are found to be the disciples of Sakyamuni. It is a matter for wonder that in his short life, a ministry of some forty years, he should have accomplished such wonderful results, and in reply to questions the Lord discloses the fact that he has existed from the beginning and is born again and again to bring all men to enlightenment. (S.B.E.p.307) These beings pledge themselves to be the future preachers of the Law.

Chapters 17-26 are stories and prophecies concerning Buddhist saints told for the edification of the assembly. Chapter 24 is devoted to Avalokitesvara. At the close, Lord Sakyamuni commissions the Bodhisattvas to preach the Law. They promise to do as he commands. He then restores the shrine of Lord Prabhutaratna to its place and the scene closes amid the applause of the assembly.

The essential teachings of the Lotus of Truth are, then, as follows:

- 1- The unity of the apparently different paths to Nirvana.

¹- Cf. Joel 2: 28,29

- 2- The eternal nature of the Buddha.
- 3- The identity of the Buddha with the Dharma.
- 4- The provision made for the final triumph of righteousness through the teaching of the Lotus, especially in the Latter Days.

Such a creed took strong hold on the imaginations of thinking men and became the basis of several sects which grew up in China and Japan in the middle ages.

The Amida Books

Another line of apocalyptic thought arises from the Amida books, the Larger and Smaller Paradise Sutras and the Meditation on Amida. They are apocalyptic works coming from the second century of our era, but like all the other sutras they are ascribed to Gautama. Originating in northern India, they were translated into Chinese about 400 A.D. and came to Japan about the eighth century.

The story of the Paradise Sutras is as follows: Buddha, still living on earth, but an old man, is addressing a large gathering of his primeval disciples on the Vulture Peak. Maitri heads the Bodhisattvas and Ananda is present,--the only one who has not received enlightenment. Gautama appears in deep thought and Ananda asks him the subject of it. He replies by relating the story of the Bikshu Dharmakara who, under a previous Buddha, took a series of vows that when he attained Buddhahood he would have a paradise of surpassing glory, and that in it he would save from rebirth all living creatures. The vow was kept and the monk is now living in the Western Paradise as Buddha Amitabha, a figure of marvelous light.

The succeeding verses contain a description of the Buddha field of Amitabha in terms of jewels, gold, silver, sweet smells, sweet sounds, trees, flowers, and rivers. The tree of Enlightenment stands

there and all the numerous inhabitants of this glorious world are free from sin, misfortune, and earthly limitations. Those who are born there are never reborn on earth but continue to live in bliss until they have attained Nirvana.

At the conclusion of the description, Ananda expresses a desire to see Amitabha. Instantly a ray from Gautama's hand lights up the whole Buddha field and all its glories are visible to him. Among the strange sights are men sitting on lotus flowers or shut up within them. They are those who have been born into the Paradise. The ones sitting on the flowers will soon attain Buddhahood because of their faith in Amitabha's promise of salvation, but those who are shut up in the petals were so unworthy when on earth because of doubt that they must be purified for ages before they will be able to hear the Law which will enable them to realize their Buddhahood. Thus it is taught that salvation depends on faith.

The very sight of this glory is productive of merit to Ananda and the Bodhisattvas alike, as meditation on it is to any believer, for by this glimpse into the eternal the soul is purified and brought nearer its goal.

The meditation on Amitabha is contained in the story of a queen who was imprisoned by her son. She prayed Gautama to send Ananda to console her. Gautama complied with her request and not only sent Ananda and Moggalana through the air but appeared himself at the palace. The queen asked him to tell her of all the places that are free from trouble. By a magic ray from his eyebrow he showed her all the Buddha-fields that she might choose where she would rather be. Her choice was the Western Paradise, and she asked for further instruction by which she might see it clearly and attain to it.

There follow minute directions for a nine-fold meditation on successive features of the Paradise, ending with meditation on Amitabha and the two Bodhisattvas who attend him, one of whom is Avalokitesvara.

Buddha then goes on to teach that whoever pronounces the magic formula, "Namo Amida Butsu", - whatever his station or **moral** character, - will be reborn in the Western Paradise. His term of probation, long or short, will be spent in a lotus flower, and on his awakening and receiving the Truth, he will become a Bodhisattva, Arhat, or disciple, as the case may be.

The queen, as the result of the vision, became instantly enlightened and the Buddha returned to the Vulture Peak walking through the open sky.

It was thus that the disciple John saw the Holy City coming from Heaven and recorded the vision for us whose spirits are less keen.

Ananda and the Queen are not the only ones who have experienced the glorious vision of Amitabha in his Paradise. Doubtless it has come to many a monk as he gazed into the setting sun and meditated on the glories of that world beyond it in the west. Honen himself claimed such an experience and from it received the inspiration for his work.

It will be seen that the Buddhology of the Lotus Scripture and of the Amida books is quite different. In the Lotus Scripture, Gautama is the earthly manifestation of the **E**ternal Buddha. There have been and will be other Buddhas but Sakyamuni is unique. He is the only one who is identified with the Eternal Buddha. The others have attained Enlightenment, - Buddhahood has always been his.

In Amida Buddhism, Amitabha is the supreme Buddha. He was a mortal who won Enlightenment by his own efforts and thus can provide salvation for humankind. He works in the universe through his spiritual son, the Bodhisattva Avalokitesvara, and was incarnated in the historic Gautama. We have, therefore, three aspects of the Buddha,- the Invisible King, the Buddha in Bliss, and the historical manifestation.

Middle Century Developments

There were in the Buddhism of the middle periods two tendencies,- the one to divide into sects, the other to unify Buddhist teaching. Especially as the Latter Days were at hand, thoughtful men wished to meet the corrupting influences of the times with a teaching which all would acknowledge as the true Law of Sakyamuni. A notable attempt of this kind was made by Dengyo Daishi in the middle of the eighth century. Study of the Tien-tai School of China gave him the inspiration which resulted in the founding of the Tendai sect with its headquarters at Mt. Hiei. It is quite possible that both Dengyo Daishi and Kobo Daishi were familiar with Nestorian teaching in China, but its influence does not appear in either sect. The Tendai was based on the Lotus Scripture but making use of its doctrine of accommodation, admitted the authority of all the Sutras. It divided the scriptures into five periods corresponding to the stages of Sakyamuni's ministry and thus reconciled apparent contradictions. One might win Nirvana by the way of Arhatship, by becoming a Bodhisattva, or by the gate of Amitabha's Western Paradise.

The early centre of Japanese Buddhism had been at Nara, the political capital of the empire. Shortly before Dengyo's time the

Nara monks had so far forgotten the teachings of the peaceful Master that they had been engaged in civil war in an unsuccessful attempt to unite church and state under one of their own number. An Emperor finally came to the throne who was master of the situation, and to be rid of monkish quarrels he moved the national capital from Nara to Kyoto or Heian. A solitary spot on the mountain overlooking the city had already been selected by Dengyo as the centre of instruction of Tendai doctrines. The Emperor recognized the unworldly spirituality of the young monk, and was won by his teaching. He heaped favors upon him and finally sent him to China to study the Tendai system at its source. The result was the removal of the state church from Nara to Mt. Hiei. Unfortunately, however, history repeated itself and in course of time the new centre became no less corrupt than the old. Such, in brief, was the history of the attempt of Dengyo Daishi to prepare a base for the propagation of the truth in the Latter Days.

In spite of its corruption the Heian monastery wielded a tremendous influence on the Japanese religious world for centuries, and from its eclecticism have come several modern sects. Among those whose founders gained at least a part of the inspiration for their work from that source were the Nichiren sect and the modern Amida school.

Nichiren

Nichiren did his work in the 13th century, when the Latter Days were supposed to be two centuries old, although that conception came from a mistaken idea of the date of Gautama's birth. At least the circumstances of the times pointed to that evil per-

iod, and the stage was ideally set for a revival of apocalypticism. Politically, the land was divided between the decadent royal house and the Shogunate which held the real power. A threatened invasion of the Mongols was averted only by a storm which by a seeming miracle destroyed the enemy's ships. Earthquake, famine, and pestilence victimized the land. The now corrupt Heian monastery which had been the fountain head of religion, had lost its hold with the decay of the royal house who had supported it, and sects, each with its peculiar doctrine, divided the allegiance of the people. Such was the state of the world which Nichiren felt himself called to set right.

Nichiren was educated in the Tendai monastery of Mount Hiei and later studied under the masters of the other sects. Shingonshu attracted him especially. He was convinced of two things, - the times would never grow better until Japan was again ruled by its rightful sovereigns, the children of the sun goddess, and until Sakyamuni was restored to his rightful place as the supreme Buddha. To accomplish the latter and to combat the immorality of the times with the pure teaching of the Tathagata, he insisted on the preaching of the Lotus Scripture alone. Following the teaching of the Lotus that the Tathagata and the Dharma are one, his devotion to the book amounted to worship, and the formula which was the watchword and war-cry of his sect was "Namu Myoho Renge Kyo", "Adoration to the Lotus of the True Law".

The Lotus of Truth became to him, not a mere record of the deeds of saints but a program which was to be followed in detail. He said that it was to be read "with his body" as well as with his eyes. He became convinced that he was one of the primeval disciples of Buddha which issued from the earth at the heavenly

Vulture Peak and there vowed to preach the Truth in the Latter Days. This claim was a bold one since it was equivalent to declaring himself the leader and saviour of his age, and through it he assured his disciples of Buddhahood since they, too, were primeval disciples. He later identified himself as Visista Caritra, the leader of the four Bodhisattvas.

In his zeal for the primacy of Sakyamuni he attacked unceasingly the other Buddhist sects, especially Shingon and the Amida school as the causes of the immorality of the times.

"Awake, men awake!" he cried, - "and look around you. No man is born with two fathers or two mothers. Look at the heavens above you: there are no two suns in the sky".

In these words he protested against the exaltation of Amida over Sakyamuni. It was to have been expected that the bold prophet would soon find himself in trouble, opposing as he did both political and religious powers. He began his mission dramatically, climbing Mount Hiei before dawn and proclaiming to the rising sun, "Adoration be to the Lotus of the Perfect Truth!" On his return he preached his first sermon to his old master and fellow monks and succeeded in offending everyone who heard. He barely escaped with his life and went on a missionary journey in a neighboring province. Other journeys followed and his message was always the same, - a return from following heretic sects to the Lotus of Truth, the only remedy for all the evils of the time, even famine, pestilence, and foreign invasion. Persecution and the hardships of exile did not daunt him. Those things were foretold for the preacher in the Latter Days. He made a part of his experience the vows of the Bod-

hisattvas,-

"By revering Buddha and putting confidence in him,
And by wearing the armor of forbearance,
We shall endure all these perils,
For the sake of proclaiming this scripture.

We shall never be fearful in sacrificing our bodily
life,
But always regard the true way as the highest cause;
And thus we shall, throughout all coming days,¹
Stand for the cause committed to us by Buddha".

After his return from exile he went on as zealously as ever, proclaiming that the threatened Mongol invasion was a punishment for the nation's neglect of the truth and fighting more bitterly than ever the Amidists and the Shingon mystics. He was summoned to trial and condemned to death. As he was taken from the city he claimed the protection of the god Hachiman whose statue he passed, reminding him that he had taken an oath before Sak-yamuni to defend the preachers of the Truth. As the execution was about to take place, suddenly the sky was ablaze with light and a ball of fire flew across the sky. The executioners fled and the prophet's life was spared. Superstition prevented the execution, but Nichiren was sent into exile on the island of Sado.

With the opportunity for study and writing that the exile gave him, faith in his mission increased and he proclaimed himself Visista-Caritra. In his work "Opening the Eyes" he declared:

"I will be firm in my great vow. Let me face all manner of threats and temptations. Should one say to me, 'Thou mightest ascend the throne of Japan, if thou wouldst abandon the scripture and expect future bliss through belief in the "Meditation on Amita"', or 'Thy parents shall suffer capital punishment, unless thou utterest the name of Buddha Amita'---- such temptations I shall meet unshaken. I will be

1- M.Anesaki: Nichiren, the Buddhist Prophet, p.40

"the pillar of Japan; I will be the eyes of Japan; I will be the great vessel of Japan. Inviolable shall remain these oaths." 1

This was the type of moral courage which came to the prophet as the result of his assurance of a great mission.

After his release from his second exile, political disturbances and the coming of a Mongol ship gave him the chance of a favorable hearing at court. He could promise them no relief from their difficulties except that the whole nation should turn to the worship of the Lotus and that all other sects should be prohibited and their leaders punished. The government was not ready to take such stringent measures and Nichiren left the court for voluntary exile.

He felt that he had now come to the third and last stage of his career corresponding to the last division of the Lotus. He must now provide for the perpetuation of his religion. His plan was the establishment of a universal Buddhist church, a community of those who were striving to realize the Buddhahood inherent in them through the adoration of the Lotus. He sent some of his disciples to select a capital for it at the foot of Mount Fuji. His plan, however, was never carried out but from his secluded home he continued to send out his warnings to the nation. He never doubted his divine commission and indeed seemed to believe that Buddhahood was even then in his grasp. He described his natural surroundings in scriptural language as if it were a Buddha-field, and, referring to his native Awa, where, according to tradition, the sun goddess once lived, he writes to a nun:

"When you long to see Nichiren, look

1. M. Anesaki: Nichiren, the Buddhist Prophet, p. 73

"in reverence at the rising sun, or the moon rising in the evening. My person is always reflected in the sun and moon. And moreover, hereafter I shall surely meet you in the Paradise of Vulture Peak." ¹

In his last days Nichiren followed as completely as he could the program of the last days of Gautama and died with his disciples about him, after reciting the Stanzas of Eternity. (S.B.E. pp. 307f) Did this remarkable prophet die in the firm faith that he had attained perfect enlightenment? In the light of the promises made to the preacher of the Lotus of truth, we may well believe that he did, for he had faithfully fulfilled his vow made at the Vulture Peak. He had staunchly defended right and morality as he saw it and "he believed in a transformation, somehow supernatural but miraculous, of this very world". ²

The Amida Sects

Although the Amida books date from the second century and there are references to their teaching in the works of a long line of patriarchs from the time of Asvagosha, the first important Amida sect was not founded until the latter part of the 12th century. It was the Jodo or Pure Land sect of Honen Shonin, who has been variously likened to St. Francis and to Martin Luther. He, like Nichiren, was a student of the monastery of Hiei but he longed for a deeper assurance of salvation and a more vital religious life than he found there. He came upon the writings of Zendo Daishi and learned his doctrine of salvation by faith in Amida. Zendo was a Chinese Buddhist, contemporary with the

1- M. Anesaki: Nichiren, the Buddhist Prophet, p. 106

2- Dr. Anesaki: Lecture.

Nestorian missionaries to that country. While the Amida faith cannot be considered a Christian product, it seems quite probable that it took form under Christian influence.¹ At least we find a theistic conception of the Buddha which had hitherto been foreign to Buddhism, and a salvation through the vicarious sufferings of Hozo Bosatsu.

Honen was reputed to be an incarnation of Amitabha and is so celebrated in verse by Shinran:

220-"Even while Honen Shonin yet walked
in this world, there issued from
his body rays of a golden shining;..."

222-"Before the eyes of men Honen Shonin
stood as the Bodhisattva of wisdom,
or yet more, as the Blessed One again
made flesh."

230-"That Buddha whose light is infinite,
was made flesh in this world as Honen
Shonin, and when his merciful work
was accomplished, he returned into
the Land of Purity."

It remained for Honen's pupil Shinran to perfect the system and to found the Shin sect which has the largest following of any sect at the present time. Shinran taught that entrance to the Western Paradise is won only by faith. A moral life and good works are due as an expression of gratitude for the salvation so freely given. Thus Honen and Shinran were distinctively moral reformers. Such an attitude toward morality is a distinct advance over the old idea of merit gained by right living. The ideal of this sect is family life and right dealing in all the pursuits of life.

Shinran was a hymn writer, and in these verses he sets forth the immediate promise of salvation through Amitabha in contrast with the vague hope of the coming of Maitri:

1- Arthur Lloyd: The Creed of Half Japan, p. 274

- 251- "In these sinful days that are called the representative and last times all the teachings of the Lord Buddha, the Sakyamuni, have vanished away, but the divine promise of the Buddha of Infinite Light, shining greatly over the world, prosperously leads mankind into the eternal kingdom."
- 252- "After choice that is peerless and beyond the world's understanding, after five Kalpas of musing, the Blessed One builded up the Divine Promise of the Light and Life Infinite. And this is the essence of his mercy showed upon us."
- 259- "Fifty-six thousand and seventy years shall pass before the Bodhisattva that is Maitreya shall attain unto the perfected wisdom. But whoso embraceth the true faith shall at this very time be lord of the great enlightenment."
- 260- "He that hath ascended unto the height of the lesser enlightenment, accepting the divine promise of the holy name, shall enter into the great Nirvana, being made equal unto the Bodhisattva, Maitreya."

It is not strange that this new form of Buddhism, branded as heretical by the older sects, found immediate popularity. It not only supplied an incentive to morality in this life but gave a hope for the future that mankind has always craved.

Avalokitesvara

A figure which is common to all the lines of Buddhism of which mention has been made is Avalokitesvara. A whole section is devoted to him in the Lotus Scripture. In the Amida books he is represented as the spiritual son of Amitabha, a Bodhisattva who sits by his side, while in Shingonshu and other Tantiac sects he is the possessor of the most efficacious formulae for obtaining merit.

Originally he appeared as one of the Bodhisattvas who attend-

ed Sakyamuni. By the first century A.D., however, he had become an especially revered being, a god with peculiar powers. In the Lotus Scripture he is represented as always ready to appear and save by miraculous intervention anyone who calls on him. Wild beasts become tame in his presence, the sword of the assassin snaps in two, and spells of witchcraft are powerless.

"Be not afraid, young gentlemen, invoke all of you the Bodhisattva Avalokitesvara, the giver of safety; then you shall be delivered from this danger by which you are threatened..... if (all) with one voice invoked Avalokitesvara with the words: Adoration! Adoration be to the giver of safety, to Avalokitesvara. Then by the mere act of pronouncing that name would be released from that danger." 1

Such are the promises of safety made in the name of Avalokitesvara.

Not only is physical safety assured but he can also save from evil passions. Adoration of Avalokitesvara is better than the adoration of a thousand Buddhas. He is the all-beholding one and thus is ready to appear wherever there is need. When he comes,-

"Birth, decrepitude, and disease will come to an end for those who are in the wretched states of existence, in hell, in brute creation, and in the kingdom of Yama." 2

Avalokitesvara has the power to assume different shapes,- Buddha, Bodhisattva, disciple, Brahman god, or even goblin or imp,-as the need of his hearers demands, for he has vowed to bring all creatures to the Western Paradise where he sits before the Buddha Amitabha, sometimes at his right, sometimes at his left. One tradition says that he will be the thousandth and

1- S.B.E. p.408

2- S.B.E. pp. 415-419

last Buddha of the present age.

In the Puranic literature he appears with special magical powers which no god or Buddha can equal. He possesses magic formulae which insure salvation, especially "Om mane padme hum" , which is very sacred. He is inferior to the Buddhas, but their superiority lies in the fact that from the pores of his body Buddhas issue, the sun and moon from his eyes, Brahma from his shoulder, and from his fingers flow rivers which cool the hells and feed the ghosts. This magical form is due to an intermixture with Hinduism.

In the Amida books he plays an important part. Around his face, as he sits by the side of Amitabha, is a halo in which are transformed hundreds of Buddhas and Bodhisattvas, lighting up the whole world. In meditation upon him there is salvation for the sins of many lifetimes. He greets those who are reborn in the Western Paradise and teaches the truth which will prevent their rebirth.

Avalokitesvara is a favorite figure with the artists. He is distinguished by the image of Amida in his crown, symbolic of his relationship to that Buddha. As the all-seeing one, he sometimes has five or even ten heads, those on one side with a kind expression which he turns to his votaries, those on the other side expressive of wrath toward his enemies. He often has many arms, each with a gift for man. In that case one pair holds aloft the image of Amida. His statues are often white.

Avalokitesvara's peculiar value for this study lies in his many manifestations. His cult and that of Krishna grew up side by side in India, and the avatar idea became attached to him. He is said to have had thirty-three manifestations, all human except one. The story of that appearance is related by Gautama. When he

was incarnated as Simhala he was shipwrecked and in danger from pirates. Avalokitesvara appeared as a white horse and carried him away. Quan Yin in China, Quannon in Japan are considered as his manifestations. In Tibetan Buddhism he is incarnated as the Dalai Lama, the pope of one division of the Tibetan church, as the Great Pandit, the head of the other faction, embodies Amitabha.

Quannon

The figure of Quan Shi Yin or Quannon is the only female manifestation of Avalokitesvara. It seems not to be, however, the idea of sex that is important, but the qualities of mercy and compassion which are supposed to predominate in woman, that furnish the motive for the female form of the god. In fact, in some of the older sculptures, Quannon is represented as male and sometimes as half male, half female. Some of the peculiarities of the Avalokitesvara types are found, - the statue of Amitabha in the head-dress, and the many arms. She holds a willow branch and a vial from which she drops upon earth the rain of the Good Law, and so insures rebirth in the Western Paradise. She sometimes holds a baby in her arms and is prayed to as the giver of children. In one picture she is represented as piloting a boat-load of souls across the stormy sea of death.¹

Quannon, like Avalokitesvara, has appeared many times on earth. Whenever one comes who does a signal service to Japan, he is hailed as Quannon. Bodidharma or Tamo, the Indian teacher who came to China in the sixth century and became the first Chinese Patriarch, turning Chinese Buddhists from a religion of books to one of the heart, was one of these incarnations. He is so repre-

¹- R.F. Johnston: Buddhist China, p. 104

sented in art, where he is painted with the god above him. Another manifestation was the Emperor Shotoku Taishi of the seventh century. From his day dates modern Japanese civilization. Shinran has written a poem to him from which comes the following stanza:

Praise of Prince Shotoku

317-"The mighty Bodhisattva of Compassion, he who is the Saviour, was made manifest in this world as Shotoku the Prince, who like a father hath not forsaken us, and like a mother is ever amongst us."

In an old temple of Quannon in Osaka was placed in 1902, at the celebration of Shotoku Taishi's birth, a bell with the inscription: "Shotoku Taishi, who guides the souls of the departed to Paradise." So are religion and patriotism mingled in the hearts of the peoples, and the popular hero becomes a god.

The Chinese shrine of the goddess is on the island of Puto. Here shrines and images to Quan Yin abound and guide the sailors through the dangerous straits. There are many miraculous stories connected with the island shrines. The great statue of the goddess sometimes leaves its pedestal to perform some deed of kindness for the pilgrims who come to worship. She was incarnated in a Princess in the days of Kasyapa Buddha, and suffered severe persecution for her merciful deeds.¹

There is a quaint legend of a Chinese Emperor of the ninth century who was so fond of oysters that he required the fishermen to furnish the palace with great quantities without reward. One day there appeared an unusually large oyster. Its shell was so hard that it could not be broken, but it suddenly opened of itself and disclosed a miniature image of the goddess. The treasure was carefully preserved in a sandal-wood box and a Buddhist

1- R.F. Johnston: Buddhist China, Chap. XI

priest summoned to explain the miracle. The priest assured the Emperor that the goddess of mercy was rebuking him for his oppression of the poor. The Emperor abolished the tribute of oysters, and issued an edict that an image of Quan Yin should be placed in every temple in the Empire.

Omoto Kyo

Unfortunately for the purity of Buddhism, some of its middle century teachers were all too ready to make terms with the gods of China and Japan. Shingonshu was especially guilty, making the Japanese sun goddess correspond to the Buddha Vairoc'ana and other gods and Buddhas in like manner. From the Buddhist point of view the gods are incarnations; from the Shinto standpoint, vice versa. The result was Ryobu Shinto, in which Buddhism found its name connected with strange outgrowths of superstition and magic which really belong to Shintoism.

These quotations from the Warongo or Japanese Analects show to what extent this fusion of the two systems was carried.

"Our selfsame Kami manifests himself in various forms and in different religions..... Thus in India, Sakyamuni was our own Kami Incarnate preaching the religion of universal benevolence founded upon that doctrine of Karma, which is inseparably connected with the moral life of the Hindus,....."

"Thus the teaching of our Kami has spread all over the four regions, whilst their original home is, no doubt, in this country".

"Shinto, Confucianism, and Buddhism do not so widely differ as people imagine. They are actually one and the same truth revealed by one and the same Kami of Japan." 2

1- R.F. Johnston: Buddhist China, Chap. XI

2- Genchi Kato, Ph.D.: The Warongo or Japanese Analects, p.77

It is interesting to note that the Shinto idea of this school is Japan-centric. The Buddhas are merely incarnations of the Shinto gods. Shinto is fundamental, the other religions merely copies of it. Thus we read:

"We should not fail to welcome strangers,- whether Buddhists from India or Confucianists from China,- who come to pay homage to our divine kingdom. For they are all actually off-shoots of the same tree as our Shinto. Each foreign doctrine represents a different aspect of the selfsame truth of Shinto in its own country, accommodated to its own circumstances. Should anyone think otherwise, it is because of his entire ignorance of the vast comprehensiveness of our Shinto." 1

This Japan-centric idea is interesting as one of the roots of the later apocalyptic development of which we have yet to speak.

In the following quotation is an echo of the Latter Days, from the early twelfth century.

"This is the time when the Buddha's True Law is decaying, and the general corruption of public morality has ensued. At such a period the Mikado's family will show respect for the class of warriors; governors will be intimate with the worthless; Buddhist priests take wives and concubines, and eat flesh, disregarding the Master's Noble Precepts, and contemptible, base fellows preach the Buddha's Law." 2

The following oracle of the Gongen God of Mount Yudono reflects the idea of Amitabha and his Paradise.

"Come, all ye, my people! with your body cleansed and your heart purified and unfettered from worldly things, worship me for hundreds of days; then shall ye see the pure land of supreme happiness and enjoy its bliss even here upon earth. I, the essential All Illuminating One, taking the form of the deity for a while in this country,

1- Genchi Kato: The Warongo , p.6

2- Ibid. p. 16

"desire to call and invite all my devotees, whose hearts are free from defilement, to the Buddha Country of the Great Sun." ¹

The spirit with which these adaptations from Buddhism were made is expressed in the following verse said to have been composed by the Emperor Kokaku about 1800 :

"However good
The things of foreign lands;
They all are worthless for this land of ours,
Unless remoulded first,
And animated by our Nation's soul."

That Buddhism as well as Shinto recognized the fusion of the two religions is illustrated in this verse from a priest of the Nichiren sect, dated about 1700 :

"As root and branch and leaf and flower
All spring from just one seed:
So Buddhas, Koshis, and the Way Divine
Are but three manifested forms
Of an essential One,
The Buddha Absolute."

While Ryobu Shinto was officially abolished in the middle of the nineteenth century when the Shogunate fell, its ideas still persist in the popular mind, and reappear in Omoto Kyo, the most important of several apocalyptic sects which have appeared in Japan within the last 50 years. This sect was founded by an ignorant old woman in the town of Ayabe, who claimed to be possessed by a god. She suddenly proclaimed that she was commanded to build a world temple in Ayabe, and foretold that unless the townspeople moved away and left the land to her for that purpose the city would be destroyed by fire. Several of the houses were actually burned and the old woman was arrested as an incendiary. During her confinement, she began to write voluminously. Her

¹- Genchi Kato, Ph.D.: The Warongo or Japanese Analects, p. 35

prophecies, however, were very incoherent as they were produced in a state of ecstasy. She was joined by her son-in-law, an ignorant but shrewd farmer, who became business manager for the venture, and later, by Mr. Asano, a man educated in English schools and at least familiar with Christian teachings. He is the one who has reduced the teachings of the founder to a system of theology and given it the form in which it has appealed to thousands of educated people.

The millennial hope is at the basis of this strange cult. It teaches that Japan was the first made of the countries of the world and is destined to be the centre of the new Empire of the gods. All foreign countries are under the control of brutes, and Japan itself is not free from their influence. Individuals are said to be possessed with demoniac animal spirits which must be expelled by magic rites. The gods, however, are coming to the rescue after the present order is destroyed. Since the cult started in the days of the Russo-Japanese war, that struggle was originally expected to be the end, and the same expectation was felt during the Chinese war and the European war. Now the culmination is placed about 1927 and will come as the result of a war with America in which all Japan is destroyed except Ayabe and those who take refuge there. Out of that remnant the new world order will be established. In that day the Shinto gods and Buddhas will be understood to be identical.

The followers of this sect show the same zeal for missionary work that accompanies the Christian apocalyptic beliefs. Since only the faithful will survive the great catastrophe, as many as possible must be won to the sect.

The following extract from one of the sacred books gives

an account of the millennial reign.

"Henceforth all the world shall be turned into a land of the gods, and all the gods, Buddhas, and people shall live in good cheer,..... As the world is going to be thoroughly washed once more and fundamentally rebuilt, the world will shake all at once. There will be an invasion of Tokyo. But things will be better afterwards. Ayabe shall then be the capital. Temples shall be built in Ayabe for the gods of heaven and earth to guard three thousands of worlds. Omoto of Ayabe is the bridge of the world."

We find here the ideas typical of the premillennial position in completeness: 1) The world is evil and growing worse,

2) There will be a cataclysmic end of the present order.

3) The gods will come to earth and inaugurate a reign of righteousness in which only those who have complied with certain conditions will take part. In this righteous kingdom the poor will have a large part. The humble will be exalted and the mighty brought low.

4) Communism and vegetarianism which have often accompanied the more radical Christian apocalyptic movements are practised.

The "reign of righteousness" spoken of above, it should be noted, while it has moral elements in it, is primarily an era of world power for Japan and the restoration of all things Japanese, particularly the old state religion united with Buddhism. Here then is another instance of mixed political and religious motives.

The Boxer Uprising

Revivals of apocalypticism with the same political mixture appear both in the T'ai P'ing and the Boxer uprisings. The former, which aimed at the dethronement of the Manchus and the establishment of a "Heavenly Kingdom of Perfect Peace" arose under Christian influence. The latter, however, was primarily an anti-foreign and anti-Christian movement. Its causes were typical, - apprehension and resentment over the encroachments of foreign powers, dissatisfaction with the Manchu government, and famine and drought. In the beginning the Boxer organization was encouraged by the government as a means of frightening the foreigners, but it soon grew beyond control. The secret magical rites of the "Red Lamp Society" worked the populace into a religious frenzy. Women and children joined the ranks in great numbers. The initiated believed that they were immune from bullets and that spiritual powers fought with them. Similar magic powers were attributed to foreigners and they were regarded as demons capable of any wonders. The aim of the uprising was to rid the country of the foreign devils and then to place on the throne the son of the President of the Boxers and thus establish a Chinese government for the Chinese. The following posters illustrate the apocalypticism of the movement:

"The Gods assist the Boxers, the Patriotic Harmonious Corps. It is because the 'Foreign Devils' disturb the middle kingdom, urging the people to join their religion, to turn their backs on Heaven, venerate not the Gods and forget the ancestors."

"In the presence of the revered mother, the goddess of mercy, -

This year has been one of rapine, and swordsmen being particularly evil, the myriad-fold holy one has descended to earth and the good and the evil are to receive speedy retribution. Since the multitude have ceased to

"believe in Buddha and are unfilial toward their parents, high Heaven is dispatching in its anger a million spiritual soldiers to reward the good and punish the evil. By burning incense night and day and practising filial piety an entire family may escape the bitterness of the sword. But whatever family may set their hearts to revile the gods and to neglect filial behaviour toward father and mother, that family will be cut off and will fall into perdition. Should the people continue in unbelief, there will follow hereafter ten unescapable sorrows." (Here follow the sorrows including disease, famine, and death.)

The latter placard, it will be seen, threatens a cataclysmic punishment through supernatural agency which may be escaped by those individuals who comply with stated conditions. The last act in the drama was, of course, to be the expulsion of the Manchus and the restoration of the old China, both political and religious.

Conclusion

From the preceding study it will be seen that Buddhism is shot through and through with the apocalyptic idea of gods and Buddhas coming down to earth to teach and to help man. Every god has had his incarnations and hardly a great man but is regarded as an embodiment of some Buddha. This idea grows out of the first element in the apocalyptic hope,- a realization of the evil and need of the times. The other elements, however, are lacking except in the case of Maitreya. If all the versions of that tradition are taken together we have typical premillennial apocalypticism. There is this difference, however, from the Christian belief,- that there is no "second coming" - Maitri is in no way related to Gautama. Yet considered with the background of the world cycles and the avatar, the correspondence is close. It is

a "second coming" of the righteous qualities which the incarnations represent.

The Lotus Scripture, considered in relation to the prophesy of Maitreya which it contains is post-millennial. The preaching of the Lotus is to usher in an era of righteousness, after which the "Messiah" appears. His reign will close with the end of the world cycle.

Amitabha has prepared the righteous reign in another world to which he takes his followers to live with him in bliss until they attain Nirvana. To persuade men to take refuge in this world is the purpose of the Amida books and this is the mission of Avalokitesvara. With this end in view he has assumed his myriad shapes, that all men, animals, and even demons may hear the way of salvation.

As we have compared the apocalyptic ideas in Christianity and Buddhism, we have noted that the common source of the hope lies in the realization of the wrongs of society which seem too great to be remedied by natural means. It naturally follows, then, that unusual calamities to society have been the occasion for especial revivals of apocalypticism. We are even now passing through such a crisis following the late war.

It has also been noted that one moral note underlies all apocalypticism,- that of justice for the poor and oppressed. In the very carrying out of this desirable end, however, appears a difference in the spirit of the two faiths. Christians have too often tried to bring in the reign of righteousness by the use of the sword. The leaders of the revolt have usually claimed to be the incarnation of the Christ. The reasons for this fact lie near at hand:

- 1- The Jewish idea of the Messiah as a temporal monarch.

- 2- The prophecies in the Gospels and Revelation of a

cataclysmic end of the world with the destruction of the wicked.

3- The expectation of a sudden and early appearance of the Christ.

4- The warlike spirit of the Europe of the Middle Ages and the union of church and state which combined political and religious causes.

With these ideas in mind it is not difficult to understand the temper of such movements as those of the Fifth Monarchy Men and the Taborites.

. In Buddhism, on the other hand, the conditions are different. In the Cakkavati prophesy the mission of the Buddha is not confused with that of the Universal Monarch. The doctrines of the World Cycles and of Karma present an orderly universe that gives no place for cataclysmic interruption. There was a spirit of brotherhood between Buddhist rulers that kept the Buddhist world in peace for centuries. We should, therefore, not expect to find those who believed themselves to be incarnations of a Buddha pressing their claims by force.

Furthermore there is no hint of the martial spirit in the Buddhist books. The preacher of the truth of the Lotus in the Latter Days is to endure all persecution patiently in the assurance of the ultimate triumph of the truth. The episode of the conversion of Devadatta and the Naga maid in Chapter 9 of the Lotus Scripture illustrates the quiet conquest of the Dharma. In the Maitri tradition, the Buddha of Love is not expected until the end of the age, and nothing that man can do will hasten the time of his coming. There is in Buddhism, then, no encouragement to warlike methods.

In its social influence the apocalypticism of Buddhism differs

widely from that of Christianity. In the former apocalypticism and moral reform have gone hand in hand. The Lotus Scripture clearly teaches the possibility of social righteousness through the preaching of its doctrines. Those whose names have been connected with apocalyptic movements, - Nichiren, Honen, Kobo Daishi, - were all reformers. Those leaders who have contributed to social welfare have been the ones who are regarded as the incarnations of the gods and Buddhas. Even Amida Buddhism with its individualistic salvation emphasizes social righteousness.

In contrast we must place the teaching of premillennial Christianity that the world is rapidly approaching the culmination of evil. Man has no power to alter the course of events, and the sooner the final ruin comes the quicker the release. Fortunately the majority of this faith are inconsistent enough to give their help to reform movements, but leaders are showing an alarming readiness to accept the logical conclusions of their line of argument and to confine their efforts exclusively to attempts to convert individuals to their way of thinking and thus rescue them from the impending disaster. This form of apocalypticism, therefore, which is the predominant type in Christianity, places itself in direct opposition to moral reform movements.

In these conclusions we have not considered the Boxer movement and the Japanese sects represented by Omoto Kyo. They are of mixed origin and belong to a period which was influenced by western ideas. They are comparable only to some radical movements in Christian apocalypticism which are as far from being representative of Christianity as these are from embodying the real spirit of Buddhism.

It seems strange that in both religions such prominence should be given to the apocalyptic hope when there is so little

in the teachings of the founder of either faith to support it. Such deep-seated faith in the final triumph of righteousness and justice speaks of the divine nature that lives within the human race. It points toward immortality. It is one of the links through which we recognize the brotherhood of man. Men of the East and of the West hold in their hearts the same aspirations, and whatever the name by which the Eternal Father is sought, the longings of their hearts are one.

"Thou hast made us for Thyself and our hearts are restless until they find rest in Thee."¹

1- Saint Augustine

APOCALYPTICISM IN BUDDHISM

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THE USE OF THE NEW TESTAMENT IN THE CURRICULUM OF
RELIGIOUS EDUCATION FOR EARLY ADOLESCENCE

by

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I

INTRODUCTION

Ever since the Bible has taken its place as the textbook of Christianity, the problem of how to best implant its basic teachings into the minds and hearts of the individual Christians has been constantly and urgently upon the church. The many solutions of the problem that have been offered through the centuries have been as varied as the types of mind which have attacked it. To investigate these methods of solution would require a study worthy of a volume. The purpose of this study is to take up a limited division of the problem- one of the most urgent and baffling of them all- and make somewhat of a contribution to its solution. Thus, the problem as it relates itself to the whole Bible will be confined in this study to the New Testament; and the problem as it relates itself to Christians of all ages and developments will be confined in this study to the ages of approximately twelve to fourteen years, the period commonly referred to as Early Adolescence.

I have chosen the New Testament for treatment in this study because of its relatively more intimate concern with the ethics and ideals of Christianity. The Old Testament is of extreme value in teaching youth at this period of development, but the New Testament is by far the more basic in its relation to Christianity and therefore to the individual

Christian. It is, indeed, the very fountain-head of our religion. I chose this particular age for treatment because I feel it is one of the least understood of all ages from the cradle to the grave. Moreover, because it is so little understood, it is often unappreciated or even mistreated. It is at the very threshold of that critical period of youth, Adolescence, when to repress or pervert this new-born life within is to invite disaster to the soul; to nurture it with the wisdom and tenderness born of a true appreciation of its nature and importance is to lead the soul out into the sunshine of its birthright of happy self-realization.

The relation of this study to present-day world events is more intimate than one would suppose at first thought. That there is a great moral crisis on today no one will doubt- a moral crisis which strikes deep at the very roots of our civilization itself. This crisis has entered international politics and today witnesses a civilization whose anchor has been torn from the solid mooring of religious principle, ready to dash itself to pieces on the rocks of capricious selfishness. The world is beginning at last to rouse herself from her slothful slumber to the realization of her plight, and is beginning- though very slowly- to seek to save herself. It is a tremendous task, calling for all the wit, tact, and perseverance which this excellent "mental" civilization has produced. It must needs be a long and delicately managed process. But the

important thing from our point of view in this study is that educators are coming more and more to recognize that an adequate scientific religious educational program based upon the underlying principles of the New Testament will do as much or more than any other agency for a successful outcome of this crisis. The value of such a program consistently carried on with a group of individuals from early adolescence to maturity could scarcely be overestimated.

At first thought one is apt to feel rather surprised and almost indignant that this much needed method of religious education has not been evolved naturally by the church, and one is tempted to ask why such an acute problem should arise within our church. It certainly would seem that a practical experience of two thousand years of missionary and educational activity would have fruited in an educational system of relatively high efficiency. The failure of the church in this vital aspect of her program has been almost tragic. There are two principal reasons why the youth of the church has never been sufficiently or efficiently instructed in the New Testament: (1) a lack of knowledge of the needs and abilities of youth, and (2) a failure to take into account the peculiarities of the New Testament.

(1) Until comparatively recent times, the prevailing theory concerning the needs and abilities of youth has been particularly colored by the adult conceptions of what they should be, instead of having been based upon any attempt at a scientific study of the child-mind itself. The child has been looked upon as

an adult-to-be, and the guidance he received has been based rather upon the needs he should have when an adult than upon the basis that he then had definite needs, desires and abilities. When someone did conceive the advanced theory that a child had needs as a child, the attempt to supply these needs was usually beside the point on account of the inability of the adult to appreciate and capitalize the youthful viewpoint. And because of this lack of ability to recognize the youth's point of view, the whole attempt failed in its purpose. The outcome of the entire process was that the influence made upon the mind of the youth was rather negligible, so that the adult finally considered the youth incapable of learning anything worth while and merely adopted the policy of watchful waiting until he should show some aptitude for adult ideas. This attitude has been surprisingly persistent, constituting an almost impassable barrier for the development of scientific pedagogy in our church schools. As late as 1904, we find the highly specialized editor of the standard helps for the study of the International Sunday School Lessons saying, in his Introduction to that year's volume¹, "This book is for the teachers of all grades in the Sunday School, from the students' adult classes to the smallest primary. Its purpose is to furnish the knowledge and the practical applications which must underlie good teaching, even of the youngest classes". In the text of the book, the author gives absolutely no consideration to the adaptation of the lessons to different ages, the assumption being that the helps needed by the teachers are the same for all ages. The problem of adapting the material to the age being taught is here left to the intuition of the teacher.

What an advance we have made in our study of the child-mind even since 1904; and yet how far we have yet to go before we have a pedagogy which is really adequate. But since the principles of scientific investigation have been applied to our problem, which have evolved for us our modern psychological child-study, the church is at last recognizing the fallacy of her old position and is attacking her old problem with a greater degree of success than she has experienced in the history of Christianity.

(2) The other basic reason why the church has failed to solve the child problem in her educational program

¹ Peloubet's Select Notes on the International Lessons (1904) p. iii.

based on the New Testament is that her delegated instructors, blinded by the majestic fact that they were dealing with the Word of God, have failed to see and account for the peculiarities of the text itself. A. Stanley Hall has said¹, "The people of modern Christendom have received their Bible from an alien stock, and are, therefore, peculiarly prone to bibliolatry and parasitic literalism....As it did not spring out of their own life and grow with their growth, its very grandeur predisposes to a superstitious reverence of it". Such an attitude of approach to the Bible devitalizes it, conceals its true value from the seeker after truth, makes it an end in itself, a thing apart from rational history or experience. Says Dr. George A. Coe², "The sparkle of its high lights, and the gloom of its shadows were missed alike, because it was all there merely to be learned, all on a dead level. Similar waste of precious power for living will always occur when 'curriculum' means facing the pupil toward the far-away, the inexperienced, instead of toward present demonstrations of the meaning and the power of love. The word that gives life is always that which is made flesh, and dwells among men. 'I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.'" I scarcely need to point out that this new view of the Bible is not carrying us away from the Bible to our present-day materials but is rather carrying the Bible down the centuries to our present day, into the midst of our present-day materials, enlightening them in their true value and enabling us to use them as never before.

When this attitude toward the Bible text is attained, the details of interpreting it and of working out a curriculum become of secondary importance. In dealing with children, one will not forget that the writings of the Bible are addressed entirely to adults, nor, on the other hand, will he be blinded to the great fact that within the New Testament may be found curriculum material with both literary form and content which is well adapted to the nature and needs of youth. One will readily see that the oriental and ancient setting of the stories is not easily understood nor appreciated by the young student, while if they are presented as portraying real living persons meeting temptations and solving problems of life,

¹ "Adolescence" vol.11, p.321.

² "A Social Theory of Religious Education" p.103.

they will be of great interest and value to the youth.

This fundamental change of attitude toward the Bible text has been achieved through three different agencies. Though they have been variously stated, they are (1) the acceptance of the principle of unity of the universe and the reign of law therein; (2) the fuller general and historical knowledge which has been achieved through the ancient records; and (3) a more critical study of the Bible itself in the light of the above.

HOW OTHERS HAVE ATTACKED THIS PROBLEM

If our space did not forbid us, it would be an interesting as well as profitable study to trace the history of the methods of teaching the New Testament to youth which have evolved through the two thousand years of the life of Christianity¹. The church's interest in this fundamental problem has been rather spasmodic. It would have been more constantly and consistently interested if it had been able to find a means of achieving more successfully the solution of the knotty problem. But no movement has been so successful as the modern movement has been and promises yet to be, because they were not based on the solid rocks of scientific method and fact.

¹ Cope in his book "The Evolution of the Sunday School" traces this growth in an interesting and instructive manner.

Timothy was not the only boy in a Christian family who received spiritual nurture of a commendable quality. Xavier was not the only zealous teacher who gathered the children together for instruction in the Bible. It is interesting to note that Origen (185-254 A.D.), when but eighteen years old, went out from his theological classes in the seminary of Alexandria (a laboratory method of theological study which is fortunately once more coming into style) to organize in all the churches of that city an excellent religious educational program, which would put to shame for its thoroughness a large number of our modern systems of religious education. These schools were called catechetical schools and were divided into four grades or stages of instruction ranging from the beginners through the "hearers" and the "worshippers" to the graduate classes, called the "electi", who were then ready for baptism. The courses covered from two to four years; the subjects taught included sacred history, Jewish customs, memorizing the Scriptures, the great Christian doctrines, and the teachings of Jesus. Indeed, if the church had continued to feel the tremendous importance of its task of training up Christians as it was seen then, there would undoubtedly have been worked out long long ago a theory of religious education corresponding roughly to our modern theory- and the history of Christianity would have been a very different tale.

But, as we look back upon the church's methods of relig-

ious education for youth, we see, speaking roughly, but four methods, all of which were based upon inadequate points of view for their ultimate success. These are, according to G.A.Coe¹, as follows:

(1) The part-and-whole arrangement of materials.

Here the Biblical or catechetical material was cut up into mouthfuls which were fed as rapidly as possible to the student, with the aim that at last the whole Bible or catechism would be digested.

(2) The historical arrangement of materials. By this method the student was introduced to earlier then later periods of history, ultimately arriving, "if indeed he ever does arrive", as Professor Coe aptly says, "at his own times".

(3) The supposed psychological arrangement of materials. This method, which was for some time thought to be the ultimate development of methodology, was based upon the recapitulation theory, and by it the materials were so selected and arranged as to feed the spontaneous interest of each developing stage of mental growth with the food it needed. Thus, at the savage stage, the stories of war were taught and the attitude toward God of fear was developed; later, higher planes were achieved, till at last the Sermon on the Mount was reached.(cf. p.23)

(4) The ecclesiastical arrangement of material. Here

¹ "A Social Theory of Religious Education"p.109.

the object was to initiate gradually the young candidate into the worship, activities and beliefs of the church and into full conformity to its authority.

It will be noted that in the first three methods noted above the primary object was that of transferring the body of knowledge or teachings of the Bible to the mind of the pupil; while in the fourth case the purpose was to bring him into a knowledge of and conformity to the church. Only secondarily can those curricula be said to have been arranged for the purpose of teaching the young Christian to live. To be sure, that was in the background of the teachers' minds, but the purpose can only be defined as a vague feeling that the Bible once within his mind would automatically function in his life. Just how far the indifferent success of Christianity today may be traced to this vagueness of purpose on the part of Christian teachers one shudders to think of. What an urge for those of us who would teach tomorrow's Christians!

To say that the methods enumerated above are now happily outgrown and are but unpleasant history would be far from right. Every one of them is alive today. But the scientific test has been applied and they have been found wanting. The encouraging thing is that there is a great unrest just now among religious educators- an unrest which has become so wide-spread as to be practically universal. And from the midst of this ferment

is rising every kind of method and plan conceivable: heathenish, freakish, retrogressive as well as Christlike, scientific, and progressive. But, as the scientific spirit has led us into this ferment, so, with our wise cooperation, it will lead us on to the higher plane beyond.

OUR BASIS FOR ATTACKING OUR PROBLEM

Finding ourselves, then, in the midst of the dangerous fog of indecision and contradiction in both methods and purposes, and yet in possession of a clearer light than some possess to guide us in our searching, let us summarily redefine the fundamental basis of our study, leaving, however, to a later and more appropriate place a full discussion of it. (See p.18f.) In short, let us ask ourselves: What is our underlying purpose in teaching the New Testament to early adolescent youth?

May we say, as we approach our question, in the first place, that our aim in teaching religious truth at all is that our children and posterity may, as Christ said, "have life and have it more abundantly". This is a high vision and yet religion should be defined in no less comprehensive terms. Says H.F. Cope¹, "Surely this is religion: faith in a future that has larger values and significances than we have yet known, a universe in which there is room to grow and to come at last to -----"

¹ "Religious Education In the Church" p.261.

the realization of all that we have dimly felt and highly hoped, and perhaps to find that only the threshold of a larger, richer world that will include all our hopes and hungers for complete, spiritual, personal relationships". Naturally all the forces that can assist in this great task should be harnessed to our problem. And in the curriculum that we shall arrange what could be more prominently valuable than the New Testament! Modern child-study has revealed in a new light the impressionability of early adolescence, when rightly understood. The problem of our curriculum is to bring our youth into proper contact with this supremely important among other important factors so that the highest development may take place. The correct solution of our problem can be attained only by understanding the child, that individual with whom we are to deal, and the New Testament in its possible relationship to this individual. In the words of George H. Betts¹, "Because we want to cultivate in the child a deep and continuing interest in the Bible and the things for which it stands, we will seek always to bring to him such materials as will appeal to his interest, stir his imagination, and quicken his sense of spiritual values. Since we desire to influence the learner's deeds and shape his conduct through our teaching, we will present to him those lessons from the Bible which are most naturally and inevitably translated into -----

¹ "How To Teach Religion" p.118.

daily living. First we will know what impression we seek to make or what application we hope to secure, then wisely choose from the rich Bible sources the material which will most surely accomplish this end". Add to this process one other: examine the available teaching materials which have attempted a systematic arrangement of New Testament materials for this purpose for the age which we are to study, and we have outlined for us our whole study.

For the purpose of clear thought, may we put the division of our study into our own words, as follows:

First, The Soil in which our Seed is Planted. (A study of the child's characteristics and capabilities.)

Second, Selecting and Testing the Seed. (The selection and evaluation of the New Testament materials.)

Third, Our Modern Planting Equipment. (A study of the efficiency of available texts of religious education curricula in their use of the New Testament.)

II

THE SOIL IN WHICH OUR SEED IS PLANTED

Last year a newspaper report from Moscow told of a Russian peasant who, with other brave countrymen, gladly starved to death and willed to his survivors in that terrible famine several sacks of select seed-corn to be planted and harvested in the next year's crop. How foolish it would have been for his famishing survivors to have taken those precious seeds and carelessly sown them among the thorns or upon the hard ground, or even to have carefully bored holes in rocks and placed a perfect seed carefully in each prepared hole and watered it every day. Likewise, the precious truths for which our fathers have died as nobly again and again are a sacred trust, select seeds, which may be planted in the soil of youth and which if scientifically planted and cared for will in due season yield its fruit, as high as an hundred fold. This section of our study is to examine this soil, scientifically named early adolescent youth, to learn its characteristics, its capacities, its possibilities, preparatory to our planting there our seed of truth.

KNOWLEDGE OF THE CHILD

A friend of mine, a minister of somewhat more experience than education, said to me upon learning the subject of this study, "You certainly chose about the most impossible study that you could find. I have never yet found a group of early

adolescents on whom I could generalize. They invariably do the unexpected". There are on record too many indisputable cases of successful scientific handling of this age of youth to take sincerely this minister's despondent statement. It may even be that on second thought he would have modified his statement. However, his expressed attitude is based upon an underlying fact which is both so solid and so illusive that an incredible number of pedagogues down the ages have figuratively broken their heads on it without scarcely recognizing its presence. Or, if they did recognize its presence, it was so vague and uncertain that they were unable to solve its mysterious influence. The knowledge of this fact is fundamental for one who would successfully enter and influence systematically the life of youth.

The fact is that Nature- or may we say God- has turned loose all of a sudden a new strange force into the life of the youth that has entered every phase of life, not only coloring it but practically revolutionizing it in every phase. His voice is unsteady as his attitude on any subject; his arms and legs are awkward and unmanagable; his desires contradict each other; at one moment he thinks and acts with the seriousness of an adult, the next he is a child in both his ideas and his actions. He is, in fact, in the pangs of re-birth- from childhood to adulthood. And though the pangs of birth

from the mother's womb were of shorter duration, they were not more acute. Moreover, what a blessing it would be if we could develop as exact a science in receiving adults from the womb of childhood as in receiving children into this world!

But this new force has produced an individual with more or less certain characteristics, and we should scan briefly these characteristics in order that we may best determine how to deal with him. These we will have but room to state, but their mere statement will identify them and serve our purpose. They may be classified as physical, mental, emotional, social, and spiritual. In view of these characteristics certain particular points of interest and caution will be indicated.

PHYSICAL CHARACTERISTICS: The development of puberty begins at this period. Rapid growth in height and weight takes place. At fifteen a boy has attained 92 per cent of his adult height and 76 per cent of his adult weight; a girl has attained 97 per cent of her adult weight and 90 per cent of her full growth. The periodical growth of first bones then muscles causes awkwardness, while the general rapidity of growth often causes nervous affections and irregular energy. Heredity exerts a strong influence during this period. Sex life stamps form and feature and brings at once two of the most important urges of adult life: reproduction and maintenance. These two urges must be guided aright if the youth is enabled to pass through these stormy years without regret. It is a terrible fact that 75 per cent of those who go into lives of vice do so before sixteen years of age. Proper religious education is the only thing which can develop the needed idealism to guide them through these new and strong temptations.

MENTAL CHARACTERISTICS: Reasoning ability now increases rapidly. Verbal memory develops into logi-

cal memory. Imagination causes dreams of pre-adolescence to become air castles of adolescence. A feeling of independence now begins to assert itself. Egoism and self-assertiveness become evident. As Professor Evans points out, our method of religious approach to this must necessarily change. Our method has been to present a book, creed or church and say, "Take it or be damned!". We must present the evidence to his bar of judgment and let him decide for himself. This is pre-eminently the period of scattering knowledge, and the adage "A little knowledge is a dangerous thing" is very applicable to this age. This is the period of imitation of what the youth thinks are manly or womanly ideals. The great opportunity of religion lies in knowing how to choose and present the right kind of ideal. Without proper guidance this ideal is much more apt to be a gang bully or baseball star than any moral hero.

EMOTIONAL CHARACTERISTICS: The emotional life is now deepening and developing. The youth is restless and moody, with alternate periods of despondency and joy, coupled with hazy and indefinite longings. He craves excitement and variety. He is doggedly loyal to his ideal- whatever it is. This is the greatest chance the church will ever have to relate the youth definitely to itself- this period and middle adolescence. Statistics show more conversions or confirmations in the latter part of this period than in any other.

SOCIAL CHARACTERISTICS: This is the period of uncertain adjustments. Boys are unable to get on with girls, and both tend often to choose their friends from among those older than themselves. Boys practically invariably choose their ideals from among men, while girls usually wish they were boys. Gang spirit is supreme among boys; clubs are popular among girls. Leadership is highly prized. This is the golden age of the Boy Scout and Camp Fire Movements. The social instinct asserts itself for the first time in deeds of unselfish altruism.

MORAL CHARACTERISTICS: Personal honor becomes more defined as the youth becomes more intimately related to social life, which gives him his moral standards. A strong respect for accepted authority is present, but at the same time an attempt is made to

break with unaccepted authority. Conscious restraint brings rebellion, though conscience is very exacting.

RELIGIOUS CHARACTERISTICS: God is thought of most often as a world-ruler and law-giver. Shifting standards may cause the first period of doubt. With growing reason religion becomes more personal. More growth in religious life will take place if experience is allowed to yield maxims than if a group of maxims are handed over merely, by the adult teacher. The time is ripe or ripening for the beginning of formal church membership. Reasons for "joining church" are given as social and divine approval, fear, and personal good.

INTERESTS: Games with gang or club center are now most popular. Pets and collections are disappearing, with interest often passing to the arts, poetry and music. Boys love leadership, while girls are developing the maternal instinct by transferring their interest from their dolls to real babies. Biographies of great men and women are of the highest interest and influence. Religious interest is almost wholly dependent on environment.

CAUTIONS: A lack of patience of the most long-suffering variety is a fundamental hindrance for one who would mould youth at this age. There is a danger of personal impurity through ignorance of the growing sex organs. Misdirection or lack of direction in reading and gang life should be carefully guarded against. Avoid over-urging in the religious life. There is a danger of hereditary weaknesses gaining control before the powers of the new-born selfhood become strong enough to withstand them. Unstable emotions are apt to break over restraints or go to extremes of stubbornness, anger and impatience. Mental and physical and spiritual life should be carefully directed so that the quantity, character and quality of each may be adequate and balanced.

It should, of course, be kept clearly in mind that these generalized characteristics are based upon group studies, and that each individual is a very distinct problem. However, each problem may be solved more or less in the light of the group characteristics of which he is a member. Moreover,

a distinct variation from these characteristics is very apt to indicate an abnormality of development.

PURPOSE OF EMPLOYING THE NEW TESTAMENT IN OUR CURRICULUM

In order that we fully understand the child's spiritual needs in relation to the New Testament, it is well for us to consider just what we may or may not hope to accomplish by the use of this particular material in our curriculum. I have already pointed out that although the New Testament deserves to occupy a central place in any curriculum of religious education, there are certain extremely important results which could never be achieved by teaching from the New Testament only, even if it is rightly understood and scientifically applied. Thus, the practical study of our mission fields must lie in lands never even known of in ancient Bible times; we must deal in philanthropic enterprises under conditions and by methods not even dreamed of by Biblical writers; modern social relations in the home, school, business life, at the voting booth and in a thousand other places must be studied directly, concretely. We must recognize the Bible not primarily as a text-book but as a field of study- nor yet as a law book, but as a concrete statement of the principles of Christianity. The New Testament may be thus harnessed to these practical problems of modern Christianity. But

this will never be accomplished by the old method of teaching it. Thus, while on the one hand, the theoretical purpose of teaching the Bible or New Testament has been too large in attempting to solve directly all the problems of Christians, yet practically the purpose has been all too narrow. The dominant emphasis in most curricula has been based on the assumption that the student was either "about to die or that he expected to live in a theological seminary", not on the solid fact that the youth was then living and should continue to live and face real moral problems, and so should be guided to seek God's will in these particular problems which he must solve. Cope says very pointedly,¹ "The majority of curricula apparently seek to give the student a fairly consecutive and articulated knowledge of the Bible. In some progressive schools the Bible is divided according to the abilities of the child to understand it as story, literature, narrative, and history. These courses are determined by a 'body-of-knowledge' concept: biblical history, literature, and theology; others add courses in later church history, and a few include instruction in the history of modern missions, and, rarely, a course on present-day social problems." This description of the failing of our modern church schools to get at the base of the social problem of today, written by a scientific observer in 1918, is all too -----

¹ "Religious Education In the Church" pp.164-165.

true today, and indicates the amount of work yet ahead of us.

What then, we may ask, is the purpose of employing the New Testament in our curriculum? The comprehensive answer is that it is to be employed- as are all materials- only in such cases as it will help in the training for Christian living or the development of Christian character. Adults long ago learned to approach the Bible for specific help for specific needs. When the shadow of death encompasses us we turn instinctively to the Twenty-third Psalm or to I Corinthians 15; when the uncertainties of life's meaning and goal tempt us to compromise with evil, we take refuge in the clear pure air of the Sermon on the Mount; when our prayer life needs a higher atmosphere we saturate ourselves in the spirit of the Lord's Prayer; when baffled in the intricate social problems to know where lies the fault in present evils, we ponder the simple words of Jesus. Youth has different problems from the adult, but he has problems, nevertheless. We shall discover the true place of the New Testament, then, for the youth by relating it to his particular interests and needs. These needs have been enumerated in a former section (See p.15f.) of this study, and the practical application of this principle of selection will be worked out in the next section.(See p.30f.)

PEDAGOGICAL METHODS

There remains one more problem to face respecting our

curriculum before we begin our first-hand examination of the New Testament itself. This problem relates itself to our study of the New Testament only as a point in its effecient presentation - which after all is a deep-seated problem. The Bible School is just now waking up to the fact that it may be, and must be learned as any other art or science. Heretofore, a mere desire to teach a class plus a sort of native ability to get on with youth and a fair knowledge of the Bible constituted a first-class teacher's certificate. The aim of the school was to teach the Bible, not particularly religion, and the point of departure was understood to be essentially dogmatic. In 1904 Professor Coe said¹, "To say that every principle of teaching is commonly violated is bad enough, but the whole truth is worse, and that is that, with the exception of a few schools, and of the primary department of many schools, there has been until recently scarcely any consciousness that teaching has any principles. Hence, the Sunday School has largely failed to teach the Bible even from the chosen point of view. The information that is imparted is scrappy and inaccurate, in many cases the merest hodge-podge of names, places, and stories, without connection, or perspective, or correct sense of spiritual values." This condition, though greatly remedied now, is yet all too prevalent, and constitutes a two-edged sword aimed at both the development of the individual

¹ "Education in Religion and Morals" p.386.

Christian and at the progress of his religion. The former is well pointed out by the statement of Professor Coe above, while the latter is a natural consequent of the former. For how can the church hope to develop in this age of high specialization without well trained leaders. And this training of leaders cannot be affected over-night. H.F.Cope¹ recognized this problem when he said, "Generally speaking, at this time the church lacks consciousness of the necessity of preparing its future workers by a training which shall begin early in their lives. It has no comprehensive plans of training which look specifically to the future of children and youth in the church. It must reconsider all its curricula in the light of the kind of life and society it is seeking. It must test all courses of study by the actual experience of life in the Christian order and also by the coming experience of the students in work in churches. The church school must prepare for church service." Our present bungling, hit-and-miss methods in church offices can be remedied in only one way: "plan and provide training, based on the actual work of the modern church for all youth and young people".

Recognizing then the great need of pedagogical methods both for the development of the individual Christian and for the progress of his religion, let us examine some of the basic -----

¹ "Religious Education in the Church" p.165.

principles of pedagogy which should be regarded in the selection and presentation of our New Testament materials. These principles have been variously stated, but may conveniently be classed under three headings, all of which are merely attitudes, and are based upon the preceeding study.

First of all, good pedagogy will insist on CLEAR CONCEPTIONS. The teacher must have clear conceptions of what the pupil really is and is capable of. This will involve a study of the characteristics named above. Then the teacher must know just what the pupil is not capable of. The teacher must have clearly in mind what he would achieve by bringing the pupil and the Bible together. He must remember always that the basic purpose is not to teach the Bible, nor even to feed the interests which happen to hold sway with wholesome food. This latter was long thought to be the ultimate achievement in pedagogy, and it was built elaborately around the recapitulation theory¹. The basic purpose is to help the child in the development of character. Hence, we must not aim to cover certain amounts of Bible material, even if it is well selected so as to come well within the mental grasp of the child; we must have in mind his real religious needs, his religious growth, and his spiritual development, and provide for these. Moreover, the teacher must give to the pupil a -----

¹ For a full and helpful discussion of this theory and its relation to present-day pedagogy, see F.A.Coe, "A Social Theory of Religious Education" p.150f.

clear conception of what is needed and how we are working together trying to achieve it.

Secondly, good pedagogy will produce within the mind of the pupil the WILL TO ACHIEVE. It goes without saying that this same will must be first in the mind of the teacher. But the first achievement of the curriculum will be in the mind of the pupil. This will come as a natural result of a clear conception of the bigness and grandness of the task of achievement of character. Youth wants a big job, and is far more easily captured by the presentation of an impossible task than by an easy task. The natural tendency toward hero-worship in this age can be splendidly capitalized by presenting real heroes who have become heroes by upholding the great moral traits which are being taught.

Thirdly, the above-named forces must be warmed and fired by an honest appeal to the EMOTIONS. This appeal is often either neglected entirely or substituted for the above forces. This must be used if a good pedagogically arranged appeal is presented; but it must, on the other hand, be in its place. G. Stanley Hall held that the curriculum should center more in the emotions than in the understanding when dealing with adolescence. This may be true but, to my mind, emotion should be rather the climax than the starting point in any curriculum.

With these principles as the basis for a curriculum, the details become of minor importance. The whole discussion of pedagogy has been alive with suggestions of the importance of the personality of the teacher. This point cannot be overstressed. Knowledge of pedagogy and psychology is of great importance in a teacher, but of far greater importance is radiant virtuous sympathetic life. Pupils may fail to understand an argument or presentation of truth sometimes, but they never fail to see it when it is acted out before them in the life of their teacher.

With this background, let us proceed immediately to our opened New Testament to discover the materials there which will serve our purpose in this great business of character development in this crucial period of Early Adolescence.

III

SELECTING AND TESTING THE SEED

When a farmer goes to his granaries to take seed to plant, he does not fill his sacks promiscuously - some wheat, some corn, some barley. He first decides what he would grow - wheat, corn, or barley - then selects only of this specie of seed the very highest quality obtainable, that his crop may be of equal quality. Likewise, when one sets about planting in the rich soil of youth that which will bear fruit in Christian character, he will not select his seed from the bin of politics nor of commerce but of religious truth, and he will test each seed that the quality of his harvest may not be lowered by his poor selection. In this spirit, then, let us approach the New Testament, that richest of all sources of religious truth, and select therefrom the seeds of truth that will best flourish in our selected soil.

We have arrived now at a place where we shall make a practical application of the principles worked out in the preceding study. Let us state here concretely in terms of our specific problem the principles which shall guide us in our work. In other words, let us state concretely the principles of selection which shall govern us as we view the New Testament material in terms of early adolescent needs.

First, there are three types of material which we do not

want to use in a well ordered curriculum. First, materials should be avoided which will never be of interest - except, perhaps, in a critical study of the New Testament such as is given in a seminar of a theological seminary. This can be of no possible use at this age. This would include such things as the geneology of Jesus or Paul's conception of speaking in "tongues" as revealed in I Corinthians 14. Secondly, materials should be avoided which will be sure to be of use later, but is not usable now because there is no possible contact to connect it with the youth's experience. Thus, what value could youth possibly derive from a systematic lesson on Church Unity based on I Corinthians 12, or on Immortality based on I Corinthians 15? Thirdly, materials must be omitted which are yet beyond the capacity of the youth's mind at this stage of his development. Thus, allegory, such as is contained in the Apocalypse should be omitted; the youth cannot detect the delicate shadows of meaning in allegorical presentation. Materials which have become recognized as mythical or doubtful should be omitted till such a time as they can be presented in their true light. The theology of Paul and the rest should naturally be left out. Passages portraying a lower state of morality than we are accustomed to today would be best presented in an advanced study of the social conditions of early Christianity. In short, in the words of Betts¹, all matter should be -----

¹ "How To Teach Religion" p.114.

omitted which "does not have some direct or discoverable relation to the religious knowledge, attitudes, and applications which should result from the study." There will be plenty of rich material left, and by omitting the impossible materials we will be able to present the New Testament in a vital fashion which will make it of real abiding worth.

In the light of this negative statement of principle, let us face the positive question: what materials shall we use? The answer is suggested in the following statement of Betts¹, "The youth's growing consciousness of social problems, his interest in a vocation, his increasing feeling of personal responsibility as a member of the family, the community, the church and the brotherhood of men are suggestions of the nature of the topics that should now form the foundation of religious study and instruction". It is to be remembered that these interests are not equally developed in all groups at this age; hence each group should be made a special study, and the interests that are discovered should be made not only the point of contact in teaching the material in hand, but should be made the foundation stone of the curriculum, the point at which the materials which are brought are to fit into the needs of the pupil. By properly and carefully feeding the interests that are present at the beginning of the study, other interests will unfold to the youth which are deeper and more vital. It is the duty of the curriculum to take care of these new and

unfolding interests as well as the native ones which are present at the beginning. The teaching in the church school should be coordinated as completely as possible with the work of the week-day school and with the other activities of the pupil. Thus, a study of the geography of Palestine might well be correlated with the program of geography or history study in the week-day schools; the adventures of Paul might be presented in the light of the spirit of adventure now present in youth. The material thus selected may be divided into three groups: Biography, Geography or History, and Ethics, each of which division will be discussed as we proceed with the selection.

The principles of organization, which have already been discussed, may be summarized as follows: Scrappy and disconnected materials will be avoided. Pedagogical laws will be observed. Thus, memory work, if used at all, will be carefully explained and applied in such a way as to be done as much as possible from spontaneous interest. The New Testament will uniformly occupy a central place in the curriculum because of its intrinsic and unsurpassable moral value. However, every other available material which may serve to help in the development of a well-rounded Christian character will be pressed into service. The organization of material must always be, as far as possible, in terms of the needs of the

particular individuals who are in the study group.

SELECTING AND TESTING THE SEED

For the purpose of an organized presentation and discussion of the material before us, it has been divided into the following divisions: (1) The Gospels, (2) Acts, (3) The Epistles, (4) Hebrews, and (5) Revelation.

(1) THE GOSPELS are the very heart of the New Testament, and naturally present to early adolescence, as to every age, by far the richest source of curriculum material. The biography of the Master, his simple ethics, and a study of a setting for these in the subject of geography or history will be of supreme value. Nothing in the New Testament or elsewhere will equal these sources for material. There are cautions to be observed, however, in its selection. Of those cautions given in the introduction to this division of the study, particular attention should be given to avoid mythical or doubtful passages. Leave them for later study. It must be recognized, too, that the principal source of materials is to be found in the Synoptic Gospels instead of the Gospel of John. This latter gospel presents a philosophic interpretation of the Christ, for which the young mind is not yet ready. The simple direct style of the Synoptics presents a direct appeal to the interest of youth.

In the biography of Jesus, the main events of his life

should be outlined. These events should be chosen from the point of view of giving an attractive living story of his life, not of presenting a supernatural wonder-working Christ. The miraculous element should be minimized. Thus, the details of the birth of Jesus where they differ from the details of the birth of other children tend to isolate him from their experience. Give the story in its beauty naturally. Again, though the resurrection stories are of great importance to the knowledge of Christian doctrine, the adolescent youth knows nothing of the subject of doctrine, and the resurrection story is no place to introduce it. Moreover, there are deep difficulties involved in all of these stories which require a detailed advanced study of them to be understood. It is impossible to make the story of the resurrection of Christ live in the experience of early adolescence. Substitute for these the simple life-like stories of Jesus' boyhood, his conversion, his choosing of his vocation, his deeds of love, mercy, sympathy, and power. Tell of his love for those who wronged him, of how he stood squarely for what was right even when threatened with death, and of how he finally died nobly for his ideal. Make this life stand out as a challenge for them to show, as did Jesus, their "red blood" by as brave a fight for right as he made.

The geographical study of the gospels has a particular

value as a background study in making Jesus and his contemporaries more vivid and real. Galilee, Judea, Samaria, the Jordan, the Mount of Olives, Bethlehem, Nazareth, even Jerusalem, and a myriad of other names hold no meaning until the geographical study has revealed them to the pupil. A short geographical course may be given, but every device should be used to keep it from being dry and unreal. An imaginary journey may be taken to the holy land, appealing to the instinctive love of travel; but care should be taken that the imagination may carry the child, as it were, and not the mind only upon the journey. This may be done by constantly keeping up a point of contact with the pupil's experience, by utilizing such devices as constantly comparing the conditions, distances, and such things, in the holy land to the local situations with which the pupil is familiar. It is obvious that a curriculum for this study cannot be taken in full form out of the Gospels, but the student should have his interest aroused in a place by the association of the text in the Bible as he goes along. Thus, Nazareth will be pictured as the home of Jesus in his boyhood, the Garden of Gethsemane with the great prayer of Jesus and his arrest by his enemies just before his death, the Sea of Galilee will be the setting for many of the great parables and teachings of the Master.

Though at first thought one might think that the ethical

teachings of the New Testament are yet beyond the pupil at this age, if it is adapted to his needs it could never be more vital. At this period he is beginning to think in terms of ethics as such very distinctly; new impulses are awaking in him with the development of the sex instinct which need guidance; moreover, he is very conscientious just now and is in search of guidance. The simple though deep words of Jesus, and the matchless manner in which the ethical teachings are not abstracted from real concrete events make the Gospels of an invaluable and incomparable adaptability as sources for ethical materials. Instances of such ethical teachings are: Matt. 5-7; Mark 3:19-30; Luke 8:19-21; Matt. 13:1-53; Matt. 12:1-8; Mark 9:33-50; Luke 10:1-24; Luke 17:1-10; Mark 10:13-16; John 14:12-15; 15:13-25. Of course, these materials must be carefully linked up with real problems that are present now in life for the pupil if they are to have the desired influence. We have already pointed out the fallacy of trying to prepare the pupil to live when he is already in the very midst of life with all its problems.

(2) THE ACTS presents, next to the Gospels, the richest source of materials for teaching character to early adolescents. The reason for this peculiar value is that we have here described the first group of Christians who with almost childlike enthusiasm and devotion are beginning to work out

the problems of Christian living. They are extremely human, and are ideally courageous in their attack upon evil in every form, and present a beautiful and exalted ideal of Christian living. There is adventure galore, travels, ethics, all presented in an especially attractive style for youth to study. The cautions here are the same as in the gospels: avoid the supernatural; make it live naturally, normally, vigorously, for the pupil. Thus, tell the story of Pentecost with all the power possible; but this power will not be highest when it paints in vivid colors the story of the flaming tongues and the supernatural understanding of Peter's words in all of the languages represented. That will vitiate the purpose of telling the story by detracting the attention from the main theme to an unimportant, confusing side-issue which is not only of no value to the pupil but is confusing and misleading unless presented in a way which he is not yet able to understand. This same principle may be applied to the conversion story of the Philippian jailor and to the freeing of Peter from the jail, and to all such stories.

While the early chapters of the book of the Acts is of great value, the most important and usable division of the book is the part that deals with the life of Paul¹. One of the most effective ways to teach this material to adolescents

¹ Acts 6:8-28:31.

is to combine a study of the geography of the early Christian lands and a biographical study of Paul through a study of his missionary journeys. The geographical study may be made to live by a study of current events in the Near East involving the Turkish crisis. As Paul met a crisis in his day, the early adolescent of today, who will be the man of affairs of tomorrow, may be called upon to face another crisis in this same country. The spirit of adventure will respond inevitably to a sympathetic treatment of the zealous missionary of the new religion, his shipwrecks, his far journeys into strange and hostile countries, his arrests, his stripes and stonings as well as his brilliant escapes, the difficulty in restraining the natives occasionally from worshipping them, or again from murdering them outright, his discourses before kings, and numberless other points of greatest interest to youth - if he is pictured as a real man and not as an automatically guided and protected wooden "saint". The subject of Paul's conversion should not be attempted unless the teacher has dug beneath the surface of the text and found there the spirit of the man, which he can reveal in terms of the experience of the pupil. Note the extremely natural and tragic effect upon his sensitive nature, as he records that part of his experiences¹, which his conversion to Jewish legalism made. It is hard to believe that a legalism such as the one from which Paul as a

¹ Romans 7:7-11.

youth rebelled, and from which he found relief in Christianity, should be taught in twentieth century Christianity, but such a legalism is often inflicted upon youth even today.

The ethics of Paul are hardly as applicable to our use as those of Jesus because his teachings are not so simple and universal. There are some of his teachings though that stand out as especially adaptable for youth, but these will be pointed out in connection with our study of his epistles.

(3) THE EPISTLES, by which I mean to include the Pauline and the general epistles (except Hebrews), are rather barren sources from which to select curriculum material for youth. They were written from adults to adults concerning specific adult problems, and so it is only in an incidental manner that the materials bear upon the problems of youth at all. The Pauline epistles are scattered through with biographical material which will be of value in connection with the study of the missionary journeys outlined in our study of Acts. A few ethical gems appear here and there that would be good material for early adolescent curricula, such as the following passages: Romans 12:9-21; I Cor. 3:16-17; 13; Galatians 6; Eph. 6; Philip. 4:6-13; Col. 3:8-16; 3:20; 3:23-25; I Thes. 5:21-23; II Tim. 2:1-7. Other than these passages, they are barren deserts for our purpose and should be frankly recognized as such. The General epistles are even more barren than the

Pauline epistles because of their lack of contact with that great apostle, and because of the fact that they maintain a distinctly adult point of view throughout, which is entirely foreign to youthful minds. Only occasionally is there a quotation that is fitting for our purpose, a strikingly axiomatic saying, that may be linked to our other sayings, such as the following: James 1:17; 1:26-27; 3:10-11; I Peter 4:8-10; I John 3:23; 4:20-21.

(4) The Epistle to the HEBREWS is an oratorical homily written in a transcendent style to a race unknown to our modern youth in a period not known by him and for a purpose entirely foreign to his experience. It is only natural that the epistle as a whole should not be of any particular service in our curriculum. It is a beautiful piece of work, however, and some of it may be taken over because of their universal application. Such passages are: Hebrews 4:12-13; 11:1; 12:1-2.

(5) The REVELATION is an apocalyptic piece of literature, and, as we have already said, an allegory should not be taught to youth till such a time as they are able to understand it as such. There are beautiful passages in the Revelation, such as the description of John's vision of the New Heaven and the New Earth, but they are described in terms that would confuse an adolescent, and so should be omitted till such a time as he shall be able to study it in its true setting.

IV

OUR MODERN PLANTING EQUIPMENT

In our great age of Invention, scarcely any field of enterprise has not been touched by this magic wand, often practically revolutionizing an industry. Thus, the progressive farmer cannot be content with knowing well his soil and scientifically selecting his seed; but he must keep constantly in touch with the new machinery being constantly thrown on the market. On opportunity he goes to a display of the latest equipment where, if he be wise, he will not scatter his attention in a maze of confusing and unprofitable discoveries, but will concentrate on such few machines as it may be of some profit for him to know. The field of religious pedagogy has not been neglected in the realm of invention. So may we, in the spirit of the wise farmer, enter here a display of such inventions of religious pedagogy, wisely confining our attention to such as are of use to us in our study: such as deal with the teaching of the New Testament to Early Adolescence.

But may we pause at the entrance just long enough to acquaint ourselves in a few sentences with what we may expect to see. Robert Raikes, the founder of the Sunday School, would be astounded if he might see the development of his little group of schools since their beginning in England in 1780. Then the schools were for poor children who had no other edu-

cational opportunities, and their curriculum included reading, writing, and the catechism. About 1800, when the Sunday School crossed the Atlantic, America had already established her public school system, so a catechism only was taught. This was found not to function in a sort of *sémi-magical* way - by mere contact and absorption - as was at first vaguely hoped. The task of character-building was found to be more complex. So our "Bible School" has gone through many stages of growth, until today we are just arriving at the station of the "Church School". In other words, we are just beginning to realize that the Bible is not the center of the school for training our children in religion, but it is the church - or rather the church's true function: that of training for Christian living. This is focusing our eyes, through the church, on the child, and we are training and harnessing the Bible to this purpose.

I have just said that we are just beginning to realize that the Bible is not the center of the school for training our children in religion. The fact is that the church as a whole is hardly awake to this fact as yet. The great body of the church is still engaged in introducing graded lessons to take the place of the uniform lessons. So we must not expect to find the very latest in our equipment, remembering that it is made to serve the demands as well as the needs of the schools which use them. It is only natural that the theory

must precede its practical application. Let us not be discouraged, then, if we fail to find our highest aims being realized in our present texts, but rejoice in signs of progress that is being made ahead of the main body of the school.

LITERATURE PRESENTED AND EVALUATED

As we approach the literature itself, we find it falls into two separate classes. (This leaves out of consideration the old uniform lessons which are now rapidly being cast into the discard.) They are (1) the Graded Lessons and (2) the Text-books.

THE GRADED LESSONS all cluster around one series which is by far the most outstanding of them all: The International Series of Graded Lessons. There are a few series published by independent companies, but all of comparatively low standard; there is also a series of Departmental Graded Lessons which is worked out on the principle of each department in the school studying the same lesson. This latter series adapts itself to a very small school where there are only enough in a department to make one class, but otherwise, they are obviously not of the highest efficiency. We shall consider here only the International Series.

This series is edited by a representative Lessons Committee and is published under denominational names. The topics treated during the ages 12, 13, and 14 years respectively are

"Leaders of Israel", "Christian Leaders", and "The Life of Christ". While this is a great leading publication, it is also naturally conservative, for the very reason that it is representative of the mass. Its virtues and faults are just what would be expected under the circumstances of its publication. While on the one hand it is a great unifying force among the denominations and helps them to move enmasse as well as yielding a comparatively high quality of teaching material at a low price and in a simple form, on the other hand its faults are just as real as its virtues. It remains too much in the atmosphere of the Bible times - which is out of the atmosphere of the pupil. This is true in both the selection and treatment of material. Both are tested from the point of view of the material to be taught rather than from the point of view of the needs and abilities of the child. The latter is considered, but is made rather incidental than foundational. In each year's curriculum stress has been laid upon well selected Christian biography. No New Testament material has been used in the first year's study, but in the second year's study, for thirteen year old groups, under the subject of "Christian Leaders" an early chapter here has been devoted to the study of Paul's life. Though necessarily very brief and inadequate, it is well worked out. In the third year's study, for the fourteen year old group, the subject of "The Life of Christ" is treated in an interesting progressive way in the main. However, there is that ever-present all-pervading atmosphere about it all that there is a body of knowledge to be

learned, instead of the atmosphere that here is a young life to be studied and helped. The International Sunday School Association in its Kansas City Conference last summer took a fine progressive attitude toward the development of the curriculum of the International Series of Graded Lessons, and we are hoping for a great forward movement in the next few years in this series of lessons. Finally, there is another disadvantage in this series of lessons in their form of publication. Its quarterlies and pamphlets are not worthy of the high quality of the subjects with which they deal. Moreover, in our public school system the pupils have become accustomed to the very best class of bound books to study from. It is hardly fair to ask them to respect the cheap paper covered - if indeed they are covered at all - lesson materials of our church schools. It was partly in an attempt to overcome this bad form that the text-book form of material came into being.

THE TEXT-BOOKS are becoming rapidly more and more popular among church schools. There are more reasons than one for this. Not only is the form of the text-book more attractive in appearance but they yield themselves more readily to a specialization of a certain field. They are usually on one subject outlined for one year's study. In this time of ferment and change, too, this method of publication is adaptable for combating the natural conservatism of such comprehensive

bodies as the International Series of Graded Lessons. There are a very large number of these text-books on the market now and more are coming all of the time. However, aside from a few such independent publications as Macmillan's "Heroes of Early Israel" by Wood, and Doran's series of "Graded Bible Stories", a few of the large presses have become recognized as producers of standard material in this field. These presses are Scribners, University of Chicago Press, Beacon Press, The Protestant Episcopal course, printed privately, and the Abingdon Press. There is worth in other publications, occasionally, but we shall confine our discussions to these more or less standard presses. Let us proceed now to a discussion of the publications of these presses which are written for curriculum material for the ages we are studying.

(1) The Scribner Press is issuing a series known as the Completely Graded Lessons. This series is nearest to the International Series of Graded Lessons of any publication which has the advantage of being in the form of text-books. Indeed, though this series is a distinct contribution, the editors of the material have held themselves very close to the point of view of the International series, using Biblical material exclusively for the basis of the curriculum in most of the courses. Moreover, either on account of a lack of knowledge of the child nature or because they did not succeed as well as they might in interpreting this knowledge into the preparation of the curri-

culum, the adaptation of the material to the abilities and interests of the child has not been all that might be hoped. The texts which come within the range of the ages of early adolescence are fortunately more adaptable to the ages for which they were prepared than some of the curricula, and is also selected from a wider range of materials than the average in the series. These texts are:

- 1- Gates, "Heroes of the Faith"(1909)
- 2- -----, "Christian Life and Conduct"(1910)
- 3- Hodge, "Historical Geography of the Bible Lands"
(1915)

The first of this series, Gates, "Heroes of the Faith", is a study in biography of Christian heroes, founded on the hero-worship characteristic of this age. There are but two studies based on New Testament material in the text. They are: "Paul the Persecutor who became an Apostle" and "Paul the Founder of Christian Missions". The materials used here from the New Testament are very similar to those suggested in our discussion of Acts. (cf.p.34f.) The treatment of the material is very interesting and, though necessarily sketchy and unfortunately a little advanced for this age, it is, on the whole, very good.

In the text, "Christian Life and Conduct", Part III deals with New Testament material. This text consists in a course in ethics, a course which is very timely when scientifically handled, but a most delicate subject to present in a vital way

to youth at this age. Part III is entitled "Living according to the Standards of Jesus", and has such lesson titles as "The Christian and his Family", "The Christian and his Friends", "The Christian and his Enemies", "The Christian and his Thoughts", "The Life of Faith", "The Christian and his Heavenly Father". While on the one hand there has been no attempt at a critical selection of material according to the value of the sources, the selection was well suited to the theme and the treatment is one of the best in print for this age.

Richard Morse Hodge's "Historical Geography of Bible Lands" is an outline of an imaginary trip to the Bible Lands. Materials, including an excellent set of maps, have been assembled for a comprehensive and interesting study, but the book makes a better source-book than text-book for a course. The attempt at an attractive presentation of the materials here assembled has been left to the teacher to work out. The only use of the New Testament has been where references to passages are given to names of places visited.

(2) The University of Chicago Press is issuing a series known as the Constructive Series, which for high scholarship and comprehensiveness is probably the best series in the field. While some have complained that even these editors have held to the conservative or traditional point of view, personally

I feel they have been about as progressive as is wise, for a company in their position in this period of transition to a new theology. We must remember that the change cannot be made in a day and a course arranged to reach not the leaders but the people themselves must go slowly and be sure that the people are following. My criticism of some of the texts in this series is that the grading of the material from the child's point of view has been too advanced. That is especially true of the books that are listed as 1, 2, and 5 in the list below of the text-books for early adolescence:

- 1- Burton, "Studies in the Gospel according to Mark" (1904)
- 2- Willett, "Studies in the First Book of Samuel" (1909)
- 3- Burgess, "The Life of Christ" (1910)
- 4- Johnson, "Problems of Boyhood" (1915)
- 5- Emily C. Peabody, "Lives Worth Living" (1915)
- 6- Chamberlain, "The Hebrew Prophets or Patriots and Leaders of Israel" (1907)

Of the above list, numbers 4 and 5 deal respectively with boys only and girls only. I have not been able to get in touch with numbers 3 and 5 to examine the material. Of the other texts, numbers 1 and 4 use New Testament material. Burton's "Studies in the Gospel according to Mark", has been for many years a standard text. However, it is being rather ruled out because of its lack of psychological approach to the child-mind as judged by recent tests. It is excellent for an exegetical study of an ideal portion of the New Testament, but youth at this age is not interested in systematic exegesis. The sub-

jects treated are not linked closely enough with the experience of the pupil. The writer has led a class of boys in early adolescence through a course in Johnson's "Problems of Boyhood" with a very satisfactory effect. However, some of the chapters were eliminated because the boys were not yet old enough to fully appreciate them. The references to the New Testament are rather incidental than fundamental, the Bible becoming a reference book for use in the study. There are whole chapters in which there are no direct scriptural references at all. However, the spirit of the New Testament teachings has been breathed into every page by one who understood well the boy heart.

(3) The Beacon Press Series is issued by the Unitarian Association and has had the criticism leveled at it that has ever been leveled at the Unitarian Church - that of the "cold blue flame" of unspiritualized ethics. It is but to be expected that the Unitarians would teach the religion which they hold right, and if one grants the premise he will readily admit the validity of the criticism of the series. The books of the series in the field of early adolescence are:

- 1- Whitman, "An Heroic Nation" (listed for publication in 1923)
- 2- Buck, "The Story of Jesus" (1917)
- 3- Bowen, "The Gospel of Jesus" (1916)

Florence Buck's "The Story of Jesus" has been prepared in connection with Clayton R. Bowen's "The Gospel of Jesus",

the latter being a harmony of the Gospels in an abridged form, and in which "the arrangement is based on critical scholarship and the legendary material is put into an Appendix". Some of the New Testament passages are left out of the book entirely. The notes are of particular critical value for the teacher - much more, I should say, than to the pupil for whom it was prepared as a text-book. Florence Buck's book was prepared for the teacher's manual.

(4) The Christian Nurture Courses are published independently, through the Morehouse Publishing Co. of Milwaukee, by the General Board of Religious Education of the Protestant Episcopal Church, New York. This series of lessons is notable for the fact that it stresses more than any other series the denominational authority. Though the series has been a wonderful success in its ability to organize and its grasp of the psychological basis of child nature, the organization of the material on the denominational or ecclesiastical basis limits its use to the one denomination which issues it, and limits its usefulness to this one denomination by the narrowness of the conception of its ultimate aim. Whereas most denominations have erred in making the Bible the basis of their curricula, this one has merely substituted the ecclesiastical organization for the Bible. This attitude is most extravagantly manifested in the Roman Catholic church. The

courses arranged for early adolescence in this series are:

- 1- The Life Of Our Lord
- 2- The Long Life Of The Church
- 3- Winning The World
- 4- The Bible In Outline

Where the New Testament is used in the above courses - and it is very prominent in each of them - the pedagogical presentation is among the very best, showing well the stamp of the scientific experimentation that has been carried on with them for over seven years. One cannot but wish that the understanding of the New Testament's peculiarities were as evident as the knowledge of child-nature.

(5) There is but one more series to consider: the Abingdon Press Series. This series, however, has adopted for its field of service a different one than any of the other presses. It is, indeed, the only series which is edited especially for the Week-day Church Schools. Its courses are arranged for a week-day school schedule and so are not especially adaptable to church school work except in this capacity. It is, however, making a distinct contribution to the field of religious educational curricula. Its texts for early adolescence are:

- 1- Crosby, "The Geography of Bible Lands"(1921)
- 2- Hunting, "Hebrew Life and Times"(1921)
- 3- Grant, "The Life and Times of Jesus"(1921)

The general attitude of these texts is practically unimpeachable. The point of view is orthodox in a mild form; the adaptation of the material is rather advanced. Their attitude is essentially progressive; their publications promise to be the same.

V

CONCLUSION

George A. Coe has finely said, "Every child is a reincarnation of the ultimate aim of creation". This has ever been true, and yet how little we have recognized the fullness of its meaning. How vaguely we conceive even what the ultimate aim of creation is. Indeed, at present it is impossible to conceive this ultimate goal: it is too far distant. As goal after goal is reached in our climb toward God, higher goals shall come into view. The heights revealed when we mounted above slavery were unheard of before that event. Who can tell what an International Court of Justice will bring with it? - or a United Christian Church of the World? It is too far distant for our weak vision to see the glories of the Democracy of God that lay within the reach of our civilization if we can but keep up our steady progress toward these goals.

But, from our point of view in this study, an interesting question presents itself: what will be the place of the New Testament in an evolving progressing curriculum of religious education? Will it be gradually supplanted by higher teachings as we move toward our goal of perfection? In answering, may we remember that the sublimity of the teachings of Jesus are just beginning to dawn on the world. Jesus has ever been an advancing goal - leading us on, simply, from goal to goal.

So today there are still things which he has to say but which we are not able to bear. Surely, the personality and ethics of Jesus have a permanently high value; the spirit and teaching of the Master will always remain an advancing ultimate goal. So the ages will evaluate and re-evaluate the materials of the New Testament, but it will remain enthroned supreme in all worthy curricula, as Christians shall approach nearer and nearer the "perfect goal which is in Christ Jesus", till the Democracy of God shall reign in full force among men.

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THE GROWTH OF INDIVIDUALISM

AMONG THE HEBREWS

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PREFACE

It was originally planned to cover the whole period of Hebrew literature in this survey of the growth of individualism. But a further study of the subject soon made clear that such a survey would assume the proportions of a fair sized book, and would go far beyond the limits of a thesis such as this one. Consequently it was found necessary to end this treatise with a discussion of the work of Ezekiel, who was the first writer to clearly formulate a distinctive doctrine of individualism. The author hopes that some time he may be able to complete this study by a similar treatment of the post-exilic period.

No attempt has been made in the following study to discuss the dates of the various books and documents of the Old Testament. The dates commonly assigned to them by modern scholars have been accepted. In the discussion of the prophets only those passages have been utilized which are generally recognized as authentic writings. Where doubtful passages have been cited an attempt has been made to note the fact in the footnotes.

In the preparation of this thesis only books written in English have been consulted. There are important works upon the subject in German, but limited time and a limited knowledge of the language have prevented their utilization. In addition to the books listed in the bibliography numerous critical works have been consulted in regard to the genuineness of passages, dates, etc. It has been the endeavor of the writer to make use of the accepted results of critical scholarship, and yet make this treatise as non-technical as possible, while still holding true to this purpose.

The writer is especially grateful to Professor William Frederic Badè for his assistance so freely and generously given, both within and without the class room, and is greatly indebted to his book, "The Old Testament in the Light of To-day." Much use has also been made of J.M. Powis Smith's book, "The Prophet and his Problems," whose chapter entitled, "The Prophet and the Individual" is one of the best treatments of the subject.

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THE GROWTH OF INDIVIDUALISM AMONG THE HEBREWS.

INTRODUCTION.

It is sometimes said that the Old Testament deals with God's relations with the nation, Israel, while the New Testament treats of his relation with individual souls. This statement contains some truth, but like all generalizations, is not strictly true. The interest of much of the Old Testament is primarily in the nation as a whole, and not in the individuals who make up the nation. But this is not true of the whole of the Old Testament. The emphasis in the New Testament upon the value and worth of the individual does not mark a sharp cleavage from the Old Testament teaching, nor the promulgation of an entirely new doctrine.

When we trace out the development of religion in the Old Testament,--and the only proper way to understand the Old Testament is to regard it as a record of the progressive, developing revelation of God to man as man has been seeking after God, and as a history of this revelation as it has been applied to the problems of life,--we find that the Hebrews slowly emerged from the idea of group solidarity and group responsibility and came to a consciousness of individualism and individual responsibility. The development of these great ideas was slow, and many factors entered into their growth.

It is the purpose of this thesis to trace out the main course of this development, and to discuss some of the factors which helped to bring it about.

CHAPTER I

THE SOLIDARITY OF THE SOCIAL GROUP IN EARLY ISRAEL.

Among the early Semitic peoples individual persons, in the modern sense of the term, scarcely existed. The individual was almost entirely lost in the solidarity of the social group, whether the group was the family, the clan, the tribe, or the nation. The Hebrew people proved no exception to this rule.

It does not lie within the scope of this paper to go back to the beginnings of Hebrew history, nor to trace out in detail the origin of that nation. It will be sufficient for our purpose to begin with the Hebrew people at the time of the "conquest of Palestine,"--that period when a number of kindred nomadic and semi-nomadic tribes pushed in from the desert, and, sometimes singly, sometimes unitedly, slowly conquered the native inhabitants, and settled down among them upon the fertile soil of Canaan. They were not then a unified nation, and rarely, if ever, did they all unite against the Canaanites. However the common enemy drew these independent tribal units closer together, but it was not until the time of Solomon that real unification took place,--in as far as it was accomplished at all. It is the organization of these clans and the families which composed them, rather than the history of this period, which commands our attention.

It needs to be noted that the sources of our information for this early period come from a later date. The two oldest written sources, the J and E documents, come from a period long after the establishment of the kingdom.¹ They can be used as direct sources only for the period from which they come, which is long after the Hebrews had settled in the land, and their customs and beliefs had been modified by the more highly developed civilization in which they found themselves, and by the new customs and practices which the agricultural mode of life necessitated. But as indirect sources they are valuable, and

1. The J document dates from about 850 B.C., the E document from about 750 B.C.

together with the materials from other kindred Semitic peoples, they form a means of ascertaining much concerning this earlier period.

THE FAMILY.

Among the early Hebrews, as among other Semitic peoples, the family furnished the basis of the social and religious organization. It is difficult for us today to realize the importance of the bond of blood relationship. But in ancient times blood kinship furnished the only ground for the construction of the social group. Anthropologists do not agree as to the origin of the family, nor of its earliest form. But long before the period which we are discussing the family life among the Hebrews had reached the patriarchal stage.¹ At the head of this family was the patriarch, or "ruling father." Obviously, in primitive times, the protection of one's rights could be effected primarily only through the family, and likewise, the family group furnished the only possibility of government. Consequently it is natural that the family should have assumed a prominent place.

As a social unit the family meant much more than it means today, and also included much more. At the head of the family group was the father, or as he is often called in Hebrew, the "baal." Where this word occurs in the Old Testament, it is variously translated "master," "owner," "husband," etc. He was the owner of his wife, or wives, children, slaves, cattle, lands, etc. It is interesting to note that in an early law code (E) there occurs the expression, "the baal of the ox,"² which is rendered in English as "owner;" while in the same code occurs the phrase "baal of a wife."³ So the same term is used to signify the proprietorship of a wife and the ownership of an animal.

This, however, gives us a glimpse into the organization of the family. The authority of the father was practically supreme. The wife was regarded as property,⁴ and she was obtained

1. Some anthropologists take the position that the clan as an organization antedated the family, and that primitive man probably lived under a matriarchate. But that is a problem for anthropologists and sociologists to work out. Whatever may have been current among the primitive Semites, the fact remains that within the historical period among the Hebrews the patriarchal family was the basis of organization.

2. Ex. 21: 28 (E).

3. 3x. 21: 2 (E).

4. Ex. 20: 17 (E).

by purchase, either in money or goods,¹ and the husband's rights over her were practically those of a master over a slave. She could not share in the inheritance of property, and she had no independent recognition in the religious cultus.

Likewise the power of the father over his children was supreme. It extended even to the matter of life and death. Thus Abraham, in the thought of that time, could with impunity offer Isaac as a sacrifice,² and Jephthah could fulfill his awful vow and offer up his daughter as a burnt offering.³ The father could sell his children as slaves.⁴ Provision was made that a male Hebrew slave should be manumitted in the seventh year, but if he had been given a wife by his master, the wife and children remained the property of the master.⁵ Children who struck or cursed their fathers or mothers were to be put to death.⁶

The father was also the religious head of the family. He attended to the religious cultus, acting as priest for the family. At a sacrificial feast he slew the animal, offered up the deity's share and presided at the sacrificial meal.

The sons remained with the father and built up his "house." The daughters went to the "houses" of their fathers-in-law. The father was indemnified for the loss of a daughter by the payment of a dowry, the amount depending upon the dignity of the father and the beauty of the maiden, the bargain usually being made without consulting her.⁷

From what has just been said, it will be seen that the members of the family scarcely could be called individual persons with individual rights. Their individuality was almost wholly swallowed up in the solidarity of the group. However, it might seem at first thought that while the members of the family were regarded as property, the patriarch himself was somewhat of an individual in the modern sense of the term. But he was intimately bound up with the family. It was the family that gave him his position, and without the family his importance would cease. Nor was he as independent as might seem to appear. He was

1. Gen. 34: 12 (J).

2. Gen. 22: 1-18 (E). It is not necessary to discuss the historicity of this incident. Even if it be proved unhistorical it would not invalidate it for our purpose. 3. Jgs. 11: 29-40

4. Ex. 21: 2, 7 (E). 5. Ex. 21: 4 (E). 6. Ex. 21: 15, 17 (E).

7. See Gen. 24: 50, 51; 29: 18-20; I Sam. 17: 25.

inseparably connected, not only with his family, but also with his ancestors, and his welfare, especially in the after life, was dependent upon his descendants. To properly understand this point brief mention will be made of the cult of the dead.

THE CULT OF THE DEAD.

It is altogether too little recognized that ancestor worship existed among the early Hebrews, reaching back at least to nomadic times. There are numerous survivals of this cult in the Old Testament.¹ The tombs of the heroes were given an important place, for they were really regarded as sanctuaries where the spirits of the departed dwelt and where they were worshipped, and where offerings were presented to them. It was a great advantage to be buried with one's ancestors, for thus one stood a better chance of having the proper respects paid to him. Jacob, just before he died, made Joseph swear that he would not bury him in Egypt. "But when I sleep with my fathers," he said, "thou shalt carry me out of Egypt, and bury me in their burying place."²

The welfare of the spirits of the dead was dependent upon the cultus carried on by their descendants. The bones of Joseph were brought from Egypt in order that they might rest among his offspring.³ But it was only through male descendants that ancestor worship could be carried on, and the spirits of the dead could be cared for. Consequently great importance is attached to male offspring in the Old Testament. No greater calamity could befall a man than to die without a male child. If this did happen, and there was not a trusted slave to take the place of the son,⁴ the family ceased to exist as a religious and civic unit. This belief gives significance to the words of Amos, "And I will make it as the mourning for an only son, and the end of it as a bitter day."⁵ Bitter indeed would be the day when an only son died, and there was no male descendant left to carry on the cultus, and the spirits of the ancestors would suffer great discomfort and would finally "peter out."

1. See Dt. 14: 1; 26: 24; etc.
3. Josh. 24: 32.

5. Amos 8: 10.

2. Gen. 47: 30 (J).
4. Gen. 15: 2 (JE).

To guard against such a calamity the practice grew up that when a man died without a male heir, his brother was to marry the widow, and the first son born of this union was counted as the son of the deceased, and could carry on the continuity of the family.¹

The cult of the dead was still in existence at the time of the writing of Deuteronomy.² The Deuteronomists, however, regarded it as idolatrous and legislated against it.³ This is an indication of how widespread the practice really was. One writer even goes so far as to say, "The patriarchal family, which we find fully developed in Israel, usually rests on the religious basis of ancestor worship."⁴

The point of this discussion of the cult of the dead for our purpose is to show the solidarity of the family, both the living and the dead. The individual did not stand alone. He was inseparably bound up with his ancestors and with his living family, and his welfare in the life hereafter was dependent on an unbroken line of male descent.

THE CLAN AND THE TRIBE

The family, as we have already seen, was the basic unit of organization among the Hebrews, but there were also larger units constituted along similar lines. Suppose, for example, we take a family such as Jacob's, with twelve sons, each having his own family, and yet Jacob still remaining the patriarch and judge. After his death, while the families would be independent to a degree, still a sense of kinship would remain, and they would be bound together by the blood-bond. They would have much in common, especially the family religion. Such a group would constitute a clan.⁵ The head of the largest, strongest, or oldest family would probably be the chieftain. This is the organization found today in the Arab world with its sheikh, or elder. Of course in actual practice other factors would probably enter in to modify the simplicity of the illustration. A stranger might be assimilated, as was Moses into the family of Jethro.⁶ Or a

1. Dt. 25:5f; cf. the Book of Ruth. 2. About 650 B.C.

3. Dt. 14:1; 26:14.

4. Smith, H.P.: The Religion of Israel, p.33.

5. See note 1, p.3.

6. Ex. 2:16-22 (J).

clan might settle down in a place and unite with the inhabitants with whom they were not closely related by blood kinship. The acceptance on the part of the one of the religion of the other would cement the union and soon they would be thought of as of common blood. Such a union was contemplated between the clan of Jacob and the Shechemites, but a feud prevented it.¹

The tribe may be thought of as an enlarged clan, just as the clan has been pictured as an enlarged family. While actual blood kinship always remained an important factor in determining any group, yet it was not the only factor. Neighboring clans of different blood often had to either fight or fuse, and they often fused and formed a tribe.

During the period of the conquest, the Hebrews were in the tribal stage. They were not yet organized into a nation. "In those days there was no king in Israel."² Each tribe had its own leader,--a kind of arbitrator who was known as a "judge." His authority, however, was not supreme, but was subject to the approval of the council of elders, representing the various families comprising the tribe.³ In the conquest of Palestine the various tribes often fought alone. But sometimes a number of them would cooperate against a common foe. A passage in the book of Judges well illustrates this. "Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel. But the Spirit of Jahveh came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them."⁴ So Gideon gained prestige beyond the limits of his tribe. "Then the men of Israel said unto Gideon, Rule thou over us, both thou, thy son, and thy son's son also; for thou hast saved us out of the hand of Midian."⁵ While Gideon never became king, he is representative of the type of men to whom the people turned for leadership when the time came to unite the tribes into a nation.

But it was not a common enemy alone which drew the tribes

1. Gen. 34 (JE).
3. Cf. Isa. 1: 26.

2. Jgs. 21: 25.
4. Jgs. 6: 33-35.
5. Jgs. 8: 22.

together. Religion was as strong a factor. While each tribe of the Hebrews had its own special religious observances, and its own sanctuaries,¹ yet it was the worship of Jahveh which was the bond of union in the great emergencies.² "Instead of saying, therefore, that the Hebrew people at the close of the period of the Judges were all those who had descended from Abraham, the common ancestor, it would be historically correct to say that they were all the people who through kinship or by assimilation had come to be worshipers of Jehovah."³ But those who had a common religion usually came to regard themselves as descended from a common ancestor and consequently related by blood kinship, for nationality and religion were inseparable.

THE NATION

It will not be necessary for our purpose to discuss the development of the nation. The first king, Saul, resembled very much the judges of the previous period. He was the leader of the tribes in war and the judge in peace. He maintained a simple court where people might come to obtain justice.

In the conquest of Canaan the original inhabitants were by no means all exterminated. Probably for the most part the Hebrews conquered the highlands first and settled there and then slowly extended their rule into the lowlands.⁴ Great numbers of the Canaanites remained in the land and were absorbed into the nation. The Jahveh worship of the Hebrews became fused in part with the Baal worship of the Canaanites, and so in the course of time, the two dissimilar people became one and were regarded as descendants of a common ancestor, bound together by kinship. The nation is frequently referred to as "the children of Israel (or Jacob),"⁵ not, of course, with the present day connotation of the phrase "children of ----" in which degrees of relationship can be determined, but in the sense of being related to and being a part of the great social group known as "Israel." So, in a way, the nation may be said to be an extension of the family, with the king having many rights similar to those of the patriarch. In large measure the people

1. See Dt. 33: 18f (E); Jg. 18.
2. See Jg. 1: 1f; 5: 2; 7: 18; Isa. 4: 3-6.
3. Soares, T.G.: The Social Institutions and Ideals of the Bible, p. 110.
4. See Jg. 1: 1, 2, 19, 27, 29-34.
5. Lit., 'sons of Israel.'

were regarded as the property of the king. Thus we see that the idea of solidarity which we found in the smaller social groups also applied to the nation.

It is not to be supposed, as this discussion might seem to indicate, that the smaller units were superseded by the larger ones. They still continued to exist and still had an important place in the social organization.

THE LAW OF BLOOD-REVENGE

Perhaps no better illustration of the solidarity of the group can be cited than that of blood revenge. "The members of one kindred looked on themselves as one living whole, a single animated mass of blood, flesh, and bones, of which no member could be touched without all the members suffering."¹ Consequently the whole kin was answerable for the life of each of its members. If a member of the clan was slain by an outsider the thought of the other members of the clan was, "Our blood has been spilt," and it was the duty of the clan to avenge the death by killing the manslayer or one of his kin. The responsibility for this rested upon the clan until the murder was avenged, even though it should not be accomplished for several generations.

It is difficult for us to grasp this idea of the solidarity of the group, for the idea of kinship with us is affected by degree and circumstance. "In ancient times, on the contrary, the fundamental obligation of kinship had nothing to do with degrees of relationship, but rested with absolute and identical force on every member of the clan. To know that a man's life was sacred to me, and that every blood-feud that touched him involved me also, it was not necessary for me to count cousinship with him by reckoning up to our common ancestor; it was enough that we belonged to the same clan and bore the same clan-name."²

Of course in the larger groups, the tribe and nation, this practice had to be somewhat modified, for the death of a single individual would not have the same effect upon, nor importance

1. Smith, W.R.: *The Religion of the Semites*, 2d ed., p. 274.
See also Jg. 19: 2; Gen. 29: 14(J); II Sam. 5: 1; 19: 12.
2. Smith, W.R.: *ibid*, p. 273.

for the nation as it would upon a smaller group. So the practice among the Hebrews during most of the Old Testament period was for the nearest kinsman of the slain to assume the role of the blood-avenger, and retaliate by the slaughter of the murderer or one of his kinsmen. A number of examples of this are to be found in the Old Testament. "And when Abner was returned to Hebron, Joab took him aside into the midst of the gate to speak with him quietly, and smote him there in the body, so that he died, for the blood of Asahel his brother... So Joab and Abishai his brother slew Abner, because he had killed their brother Asahel at Gibeon in the battle."¹ If the nearest of kin² did not succeed in his duty, the responsibility passed on to his sons and grandsons until the bloodshed was finally avenged. Thus David permitted the Gibeonites to hang the children of Rizpah and Michal in order that the crime of their grandfather, Saul, might be expiated.³

GOD AND THE SOLIDARITY OF THE SOCIAL GROUP

The Semitic peoples regarded the gods as belonging to the social group. Each group had its own god or gods, and the principle of solidarity between the gods and their worshippers was fundamental. Of course this is natural, for among early peoples those things which are characteristic of political society also appear in the sphere of religion. Consequently if a person was taken into a new social group, he necessarily adopted a new god.⁴ Conversely, when one was excluded from the group, he was also separated from the god. Thus when Saul was pursuing David, and they met, David said to Saul, "If it be Jahveh that hath stirred thee up against me, let him accept an offering: but if it be the children of men, cursed be they before Jahveh, for they have driven me out this day that I should have no share in the inheritance of Jahveh, saying, Go, serve other gods. Now therefore let not my blood fall to the earth away from the presence of Jahveh."⁵ Likewise in the Book of

1. II Sam. 3: 27, 30. See also II Sam. 14: 6-11; Ex. 22: 2f (E).

2. The Hebrew term for blood avenger is "go'el." It is used a number of times in this sense; e.g. Num. 35: 12; Dt. 19: 6, 12; Josh. 20: 3, 5, 9; II Sam. 14: 11. It is also used to signify the one who had the right to redeem property (i.e., the nearest kinsman); e.g. Lev. 25: 25; Ruth 4: 4, 6. So it comes to be used for kinsmen in general; e.g., Num. 5: 8; Lev. 25: 25; Ruth 3: 12; I Kings 16: 11. The same root is used in "the redeemed of Israel" Isa. 35: 9; 51: 10.

3. II Sam. 2: 1-9.

4. Ex. 2: 16-22(J).

5. I Sam. 26: 19, 20.

Ruth, Naomi says to Ruth, "Behold, thy sister-in-law is gone back unto her people, and unto her god (or gods)." Ruth replies, "Thy people shall be my people, and thy God my God."¹

The gods were believed to share in the wars and feuds of their worshippers. The enemies of his people were the enemies of the god. And so in the Old Testament the phrase "enemies of Jahveh" originally meant nothing more than the enemies of Israel.² It was believed that in battle each god fought for his own people, and frequently the image or symbol of the god was carried into the battle. Thus when the Hebrews carried the ark into battle against the Philistines, "the Philistines were afraid, for they said, Gods are come into the camp... Woe unto us! who shall deliver us out of the hand of these mighty gods?"³

The welfare of the god and his people was mutual. Consequently he fought with them against their enemies, who were also his enemies. And they fought not only for themselves, but also for their god. This is the meaning of the curse against Meroz in the Song of Deborah.

"Curse ye Meroz, said the angel of Jahveh,
Curse ye bitterly the inhabitants thereof,
Because they came not up to the help of Jahveh,
To the help of Jahveh against the mighty."⁴

These illustrations show sufficiently well the solidarity of Jahveh and his people, bound together as they were by the inseparable bonds of kinship. The moral and ethical aspects of this relationship will be treated in the following chapter.

SUMMARY

This survey has shown that individuals, in the modern sense of the term, did not exist among the early Hebrews. The fundamental characteristic governing social and religious life was the principle of group solidarity. The individual was swallowed up in the group. The basis of organization was the family, based on blood-kinship. This was expanded, in the clan and tribe and nation, to include others who were not really

1. Ruth 1: 15-16. While the Book of Ruth is post-exilic, nevertheless it well reflects the ideas of this earlier period, and so is a legitimate reference here.

2. I Sam. 30: 26; Jg. 5: 31.

3. I Sam. 4: 7, 8.

4. Jg. 5: 23.

physically related, but who adopted the same religion and came to be regarded as belonging to the same kinship. The feeling of solidarity which permeated the family also permeated the larger social and political units, even the nation. Inseparably bound up with his people was Jahveh, who belonged to the Hebrews alone. Thus we find the early Hebrews and their God, mutually dependent upon one another, solidified by the ties of kinship into one social and religious group in which the individual as such had practically no place.

CHAPTER II.

GROUP MORALITY IN EARLY ISRAEL

The morality of a society based upon the idea of the solidarity of those of the same kin, naturally must be a group morality. So the whole group would be affected by the deeds of one member, and conversely, the various members would be affected by the group as a whole. As has been seen in the law of blood revenge, the murder of a member of a clan involved the whole clan. Upon the whole clan rested the responsibility for the avenging of the death of the kinsman by the killing of the slayer or some member of his family or clan. To a large measure, also, the limits of morality were fixed by tribal lines; that is, the laws of morality applied only to members of the same group, and did not include outsiders. Thus we find a group morality and a collective responsibility. The various aspects of these ideas among the Hebrews can best be shown by a number of illustrations from the early period.

MORAL RESPONSIBILITY WITHIN THE GROUP

The sin of a member of the group involved the whole group. Of course in early times sin did not mean what it means for us today. Rather it meant the violation of the ritual or the breaking of a taboo. When the Israelites under Joshua had captured Jericho, all the spoil was placed under the ban.¹ But one man, Achan, violated this taboo, and took some silver and gold, and clothing, and hid them in his tent. It is illuminating to note the wording of this early narrative: "But the children of Israel committed a trespass in the devoted thing (i.e., the spoil which had been placed under the ban), for Achan...of the tribe of Judah, took of the devoted thing: and the anger of Jahveh was kindled against the children of Israel."² So while one man, according to our standards, was guilty, to the writer of the story it was the "children of Israel" who "committed a trespass." As a result of this sin the whole army was defeated at Ai, and it was not until Achan, his family, and all that belonged to him had been stoned and burned that victory again

1. Josh. 7: 1ff (JE).

2. Josh. 7: 1 (Rje)

came to the army. It indeed seems unjust treatment from our point of view that his sons and daughters who were entirely innocent of their father's deed should be put to death. But from the viewpoint of the Hebrew of that time they were regarded as property and had no individual rights. The contagion of the violated taboo was believed to spread to everything which the father owned, and the only way to free the whole people from the curse was to destroy everything connected with him.

Another incident, bringing out much the same idea, but from a different angle, is that of the numbering of the people by David.¹ David took a census of the people, and it was regarded as a sin by Jahveh, and consequently he had to be punished. So Jahveh offered him his choice of three punishments: seven years of famine, pursuit by his enemies for three months, or a three days' pestilence in the land. David chose the latter, "and there died of the people from Dan even unto Beersheba seventy thousand men." Yet David himself was not touched by the pestilence. This is a good illustration of collective responsibility. The king sinned. The responsibility rested upon the whole people and the punishment fell upon them. To us it might seem that David was not punished, while a multitude of innocent people were, but not so in the Semitic thought of that time. For just as the whole nation was collectively responsible for David's sin, so he also was punished in their punishment.

MORAL RESPONSIBILITY AND OUTSIDERS.

Among the early Hebrews laws of morality were applicable only to those of their own number. The non-Hebrews were "outside the law." In primitive society anyone who did not belong to the clan was a foe or a potential enemy of that clan and so must be guarded against. This idea persisted even in national life. So the sixth commandment, "Thou shalt not commit murder,"² is a prohibition against the slaying of one's fellow countrymen, not a general command against the taking of human life. The importance of the law of blood revenge has already been noted. Now this commandment was not in conflict with that law, which

1. II Sam. 24.

2. Ex. 20:13 (E). The word used here רָצַח is not the usual one for "kill," but rather signifies "murder," so I have used the latter.

still remained operative, and it was still the duty of a man to kill in order to avenge the death of a kinsman. Likewise this commandment did not apply to warfare or to the conquered peoples, for there are a number of instances where all the males or even the entire population of conquered cities were massacred at the express command of Jahveh.¹

This feeling towards foreigners, which existed even at the time of the promulgation of the Deuteronomic law is well illustrated by several of its provisions.

"At the end of every seven years...every creditor shall^{release} that which he hath lent unto his neighbor; he shall not exact it of his neighbor and his brother... Of a foreigner thou mayest exact it."²

"Ye shall not eat of anything that dieth of itself: thou mayest give it unto the sojourner that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner; for thou art a holy people unto Jahveh thy God."³

"Unto a foreigner thou mayest lend upon interest; but unto thy brother thou shalt not lend upon interest."⁴

These laws show that the idea of morality did not extend beyond the lines of kinship. One could with impunity do to an "outsider" those things which it was wrong to do to one's fellow-countryman.

GOD AND GROUP MORALITY

We have already spoken of the solidarity of Jahveh and his people, and have seen that he was a partisan deity. Consequently he would share in the ideas of morality which his people possessed, and he was regarded as possessing many of the powers and characteristics of the patriarch. So he was jealous and became angry with his people when they sinned, and he punished them. But as was^{seen in} the case with Achan and David, the punishment was sent upon all the people, --the innocent and the guilty alike.

Being a partisan deity Jahveh was bound to take the part of his own worshippers in their dealings with other peoples, who, of course, belonged to other gods. Thus in the well-known story of

1. See Josh. 6: 17-24 (JE); Dt. 13: 15ff; I Sam. 15: 33.
2. Dt. 15: 1-3. 3. Dt. 14: 21. 4. Dt. 28: 20.

Abraham's journey to Egypt, Abraham, fearing for his own safety, lied to Pharaoh, saying that Sarah was his sister.¹ So Sarah was taken into the harem and Abraham was well treated and enriched. Then when Jahveh brought a plague upon the court, Pharaoh found out the truth, and he sent Sarah back to Abraham and sent them away, with all their possessions. Thus through deception Abraham was enriched and Jahveh took the part of his client. To the writer of this story there was nothing wrong in this, for Abraham had a perfect right, according to his standard, to deceive the Egyptian, who was "without the law," and Jahveh necessarily had to take his worshipper's part against the worshipper of another god.

One of the earliest commandments is the prohibition contained in the first commandment: "Thou shalt have no other gods before (besides) me."² Another early law states: "He that sacrificeth unto any god save unto Jahveh only, shall be utterly destroyed."³ There are many examples in the Old Testament of Jahveh being provoked to anger because his worshippers turned to other gods, and so punishment after punishment was inflicted upon the people for this cause. The welfare of Jahveh was threatened if the people who belonged to him should turn to the support of other deities. So the second commandment states: "Thou shalt not make unto thee any graven image... for I, Jahveh thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and the fourth generations of them that hate me."⁴

Thus we find Jahveh the God of Palestine and of its people, Israel, a thorough-going partisan, swayed by passions similar to those of men, inseparably bound up with his people, and conditioned by their ideas of group morality.

SUMMARY

This survey of early Israel has set forth the basic principles of the life and religion of the early Hebrews,--the solidarity of the group (including both Jahveh and his people, Is-

1. Gen. 12: 10ff (J).

2. Ex. 20: 3 (3). Probably an early form of this law read: Thou shalt not prostrate thyself before any other god.

3. Ex. 22: 20 (E).

4. Ex. 20: 4f (E)

rael), and the consequent corollary, group morality.

Of course it would not be true to state that the individual was absolutely without recognition. For wherever people are found there will also be found certain personal experiences and characteristics which differentiate one individual from another, and these do have some effect upon the social mass. But "the solidarity of the family, clan, or tribe was so ingrained in the whole life and thought as to render it extremely difficult for the consciousness of individuality and personality to assert itself and vindicate its rights."¹

With this as a background, it will now be our task to examine the various forces and factors, which, coming into play, modified these principles, and broke down the old ideas, letting the idea of individualism and individual responsibility come forth into the light.

1. Smith, J.M.P.: The Prophet and His Problems, p.169.

CHAPTER III.

THE EFFECT OF THE SETTLEMENT IN PALESTINE UPON GROUP SOLIDARITY.

When the Hebrew tribes entered Palestine they were nomads or semi-nomads. A distinction needs to be drawn between these two classes. The pure desert nomads (or Bedawin) were inhabitants of the arid steppes. They regarded agriculture as a disgrace, holding such work beneath their dignity and independence. The camel was their chief support, furnishing both milk and a means of transportation. Lack of water prevented the raising of other domestic animals. Dates and camel's milk furnished the main articles of diet, although other supplies were obtained by making raids into cultivated territory, and by exacting tribute from farmers, herdsmen, and caravans. They had no fixed places of abode, but lived in tents which could easily be moved from place to place. That a portion of the Hebrews were pure nomads seems to be born out by the fact that centuries later we find in Judah a class of people known as Rechabites, who, though they had become half-nomads, still preserved strong aversions against agrarian culture. They refused to engage in agriculture, to drink wine, or to build houses. Instead they dwelt in tents and sought to live as far as possible the simple life of the desert.¹

The half-nomads marked a sort of transition between pure nomads and agriculturists. They were chiefly shepherds and herdsmen, sometimes combining a little farming with their stock-raising. They lived a more settled life than did the nomads, usually living along the edges of the desert. However, it was often necessary to move from place to place in order to find pasturage for the flocks and herds. Usually, therefore, they lived in tents. According to Hebrew tradition the patriarchs were half-nomads.²

1. See Jer. 35.

2. A number of scholars hold that the stories of the patriarchs are not accounts of the lives of individuals, but that the characters of the stories are the personifications of tribes. Whether or not this is true makes little difference for our purpose, for whether the characters are real or are representations of tribes, the state of society represented is semi-nomadic.

AGRICULTURE AND LANDOWNERSHIP

To us of the western world it might seem that Palestine was not a very rich land, nor very large. But it was capable of supporting a fair sized population, and in the eyes of the desert wanderer who longed for water and harvests it seemed marvelously rich. The Deuteronomist represents Moses as saying to the children of Israel who were about to enter Canaan: "For Jahveh thy God bringeth thee into a good land, a land of brooks of water, of fountains and springs, flowing forth in valleys and hills; a land of wheat and barley, and vines and fig-trees and pomegranates; a land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig copper. And thou shalt eat and be full, and thou shalt bless Jahveh thy God for the good land which he hath given thee."¹

The Canaanites who inhabited the land were agriculturists who had entirely passed the nomadic stage of development. Many of them lived in towns which were fortified against the desert invaders, and they had reached a relatively high degree of civilization. Egypt had long held sway over Palestine and had extended her civilizing influences. Into this agricultural land and civilization came the Hebrews, and while to some extent they continued as shepherds and herdsmen, yet their chief interest became agriculture, which they took over from the people among whom they settled. During the whole period of their national history the Hebrews were predominantly an agricultural people, and practically the whole of the compilation of laws in the Pentateuch deals with this agricultural stage of development.

Among nomadic peoples there is no such thing as individual ownership of land, but the group as a whole owns a given district in common, in so far as there is land proprietorship at all. But among an agricultural people individual ownership is very important. We cannot here go into a discussion of the development of the idea of the proprietorship of land. but the Canaanites had reached this stage, and regarded the land as a lawful item of commerce, and they bought, sold, and rented it, and used it as

1. Dt. 8: 7-10.

security for mortgage loans, etc.

The materials in the early Hebrew writings are too meagre to enable us to make a definite statement concerning the methods followed by the Hebrews in the early period in Palestine in the matter of the ownership and inheritance of land. It is certain that the ideal division of land by lot, as set forth by the priestly writers centuries later, could not have taken place while there were so many Canaanites still in possession.¹ The earliest law codes contain no reference to land tenure. The Deuteronomic code lays a curse upon the one who should remove his neighbor's boundary stone,² thus indicating that land was definitely marked out and owned. David purchased the threshing floor of Araunah, the Jebusite, for fifty shekels of silver, and built there an altar unto Jahveh.³ Ahab wanted to buy the vineyard of Naboth, but Naboth refused because he regarded it as an inheritance which it was improper to alienate.⁴

Thus we may say that private proprietorship of land was early adopted by the Hebrews in Palestine. Individual ownership makes against group solidarity for it means that the individual has property of his own which it is to his interest to care for and protect. A man's personal property naturally becomes more important to him than the common property of the group to which he belongs and it claims his foremost interests. Likewise agriculture, with its settled mode of life, and its diversity of industry, tended to bring the individual towards the front, for in this new life so much more depended upon individual initiative and effort.

THE GROWTH OF LARGE TOWNS

Agricultural life naturally means a settled life and calls for permanent dwelling places. However, the Hebrew farmers did not live apart from one another on their farms, as is the practice in this country. Such procedure would have been too dangerous. We have already noted that the Canaanites found it necessary to build walled cities as a protection against desert

1. See Josh. 18-19(P). Of course the priestly writer assumed that the Canaanites were all exterminated from the land.

2. Dt. 27: 17; cf. Dt. 19: 14.

3. II Sam. 24: 18ff.

4. I Kings 21: 1-4.

nomads and other foes. Likewise as a protective measure the Hebrew farmers gathered together in villages, choosing places where there was a good supply of water. During the day they worked in the fields and at night they came back to the shelter of the village.¹ But the village alone did not offer sufficient security, and so after the manner of the Canaanites, fortified cities were built for increased protection. Probably many of the "cities" were little more than villages with walls built around them. Surrounding many of these walled towns were villages which were not fortified, but ^{which} depended upon the towns to defend them. Thus in the lists of the cities in the book of Joshua, there is always the addition "with their villages,"² and sometimes there occurs the picturesque expression, "the city with its daughters."³

Now this development of towns and cities modified the ancient clan and tribal government. Usually most of the inhabitants of a town would belong to the same clan, but the whole clan or tribe would not live in the same town, but would be scattered over a considerable territory and into a number of towns. Then each city was more or less sufficient within itself, having its own elders as a governing body; and the elders of the city came largely to take the place of the elders of the tribe.⁴ Thus the growth of towns tended to break down the old bonds of tribal solidarity, although of course still holding largely to the idea of the related group. But nevertheless the new group was organized along different lines and was a step away from the old idea of tribal solidarity.

THE ESTABLISHMENT OF THE KINGDOM

During the period of the conquest there was no centralized authority among the Hebrews. Occasional leaders arose who would lead several tribes to battle against a common foe, and who afterwards would be regarded as fit arbitrators in matters of dispute. So they became known as "the Judges." Then as the tribes became settled in the land a need for closer federation

1. See Jg. 19:16; I Sam. 11:4,5; Ruth 2.

2. Josh. 15:19.

Josh. 15:45, marg.

3. See Num. 21:25, marg.; 32:42, marg.; cf.

4. See Jg. 8:4ff, 16; Ruth 4:2; I Sam. 11:3

as a protective measure against the common enemies became necessary. It is not within the scope of this paper to discuss the factors entering into the formation of the kingdom, nor the steps by which it took place. The important thing is that the establishment of a monarchical government weakened the feeling of the exclusiveness, the sufficiency, and the solidarity of the tribe. The power of the king became strong at the expense of the clan, and the nobility of the royal court came to overshadow almost entirely the old nobility of the lesser groups. So while there was still the feeling of mass solidarity in the nation, it could not be as binding as in the lesser divisions which the nation was now superseding, for the very largeness of the group meant a weakening of the old idea of solidarity. "The greater the extent to which social integration is carried, the larger the opportunity for the individual of exceptional talent."¹

THE MONARCHICAL INSTITUTIONS

The Royal Revenue. The people were forced to support the king, his court, the army, and the corvée. The king's tax seems to have been regarded as a tenth of the produce of agriculture and of the flocks.² He also had a right to the first mowing of the grazing lands in order to supply food for his horses.³ In order to secure supplies for his great court, Solomon divided the kingdom into twelve districts, each district to supply food for a month.⁴ These divisions did not correspond with the boundaries of the tribes. This was probably partly due to the fact that the old tribal lines were no longer of great importance, and partly also due to the desire of Solomon to minimize the danger from the old social organization.

The Army. One of the necessities of the kingdom was an army, and this called for the absence from home of a large number of men for long periods of time. This consequently weakened family ties. Thus "David put garrisons in Syria of Damascus... and throughout all Edom he put garrisons."⁵ Not only did it weaken family ties, but the fact that the Hebrews were stationed among foreign peoples would tend in some measure at least to broaden their outlook.

1. Day, Edward: The Social Life of the Hebrews, p. 66.
2. Isa. 8: 15, 17. 3. Amos 7: 1; I Kings 18: 5
4. I Kings 4: 7-19. 5. II Sam. 8: 6, 14.

The basis of organization in the army was numerical rather than tribal. Besides the high commanding officers there were captains of thousands,¹ captains of hundreds,² and captains of fifties.³ Of course it may well be that the men in the various companies of fifties, hundreds, etc., would be from the same clan, but the unit was not primarily one of kinship, but was numerical, and tended to break away from the idea of tribal relationships.

Military appointments were made, not on the basis of tribal affinities, but upon merit as shown by conspicuous deeds of valor, loyalty, and efficiency. In the list of the "mighty men whom David had" there is a brief sketch of the conspicuous bravery of each, by reason of which each was made a captain.⁴ Thus there was here offered a chance for individual initiative.

The Corvée. Not only were men taken from their homes for service in the army, but many were also forced to labor upon the public works. "And king Solomon raised a levy out of all Israel; and the levy was 30,000 men.⁵ And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home."⁶ This labor in a foreign land for long periods of time meant the weakening of clan associations.

COMMERCE

Commerce was one of the important factors which widened the outlook of the Hebrews, and which offered new fields for the development of individual talent. Important trade routes lay through Palestine, connecting Egypt with Damascus and the East. From the Tel-el-Amarna tablets we learn that a vigorous trade was carried on over these routes and had reached large proportions in the later Canaanitish times. The story of Joseph⁸ presents a good picture of a trading caravan. "And, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt."⁷

1. I Sam. 8:12.

2. II Kings 11:4.

3. I Sam. 8:12; II Kings 1:9-13.

4. II Sam. 23:8-39.

5. I Kings 5:13, 14; cf. I Sam. 8:16.

6. Gen. 37:25ff (JE)

7. Gen. 37:25 (J).

8. It may well be that the writer has here enlarged the figures, but that Solomon had a corvée is quite certainly an historical fact.

Under the monarchy commerce increased. Solomon kept the trade routes open and protected, and took tribute from the merchants.¹ He also made an alliance with Hiram, king of Tyre, whereby the Israelites were to receive timbers of cedar and fir in exchange for food stuffs.² Palestine, having no natural harbors, was to a large measure dependent upon the Phoenicians for access to the Mediterranean Sea. However, the Red Sea trade was open to the Hebrews. David conquered the Edomites³ and took possession of their port of Ezion-Geber. "And king Solomon made a navy of ships in Ezion-Geber... on the shore of the Red Sea... And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon... Once every three years came the navy... bringing gold, and silver, ivory, and apes and peacocks."⁴

So the Hebrews also came to purchase of the foreign goods and luxuries which these ships and caravans brought. The prophet Amos condemned the idle rich who enjoyed their ivory and tapestries in the summer-houses and winter-houses, who lounged upon their divans and ivory couches, who drank from the "big bowl," who smeared themselves with the finest oils.⁵

While the Hebrews were primarily an agricultural people in pre-exilic times, and no great commercial class arose among them, yet to some extent they shared in international commerce. Commerce always tends to develop individuals, and international commerce tends to break down group solidarity.

FUSION WITH THE CANAANITES

We must not lose sight of the importance of the Canaanites themselves in modifying the old idea of the exclusiveness of the clan based upon blood-kinship. We know that the ideal conquest in a single generation, with the complete extermination of all the original inhabitants did not take place. On the contrary, large numbers of the Canaanites remained and the two peoples at first lived side by side. Furthermore, it was necessary for the Hebrews to learn from them the art of agriculture

1. I Kings 10:15.
3. II Sam. 8:14.

2. I Kings 5:6-12.
4. I Kings 9:26, 27; 10:22.
5. Amos 6:1-9. See also 3:15.

and the mode of living in settled communities. To a large extent Jahveh became identified with the baals of the Canaanites and, having much in common in religion the two peoples came to regard themselves as one. This intercourse and amalgamation with the earlier inhabitants "helped to hasten the deterioration of the clan."

SUMMARY

Thus the settlement in Palestine with the agricultural mode of living, the fusion with the Canaanites, the establishment of the monarchy, and the rise of commerce, created an environment in which the clan spirit and organization of nomadic life could not continue indefinitely. Under the new conditions, and as the social group enlarged, there was afforded greater opportunity for individual development. "Everything which strengthened the bonds of national unity at the same time hastened the dissolution of the clan organization and the weakening of clan loyalty."¹

1. Smith, J.W.P.; The Prophet and his Problems, p.177.

CHAPTER IV

THE SEER, SAGE, AND PRIEST

THE SEER

Among the early Hebrews we can distinguish roughly two classes of "men of God"--the seer and the prophet. Both, in a measure, were spokesmen of Jahveh, though usually using different means. It is perhaps impossible to know the exact relation between the two. It is thought by some that the two offices represent two distinct lines of development. Others hold that the seer represents a stage of development of prophecy. The former seems to be the better explanation.

One way of contrasting the prophet and the seer is to think of the prophet as a "forth-teller," and the seer as a "fore-teller." But a more important distinction for our purpose is the fact that the prophet, especially the greater ones, was concerned mainly with the people as a whole and with their relation to Jahveh.¹ The seer was interested in the individual members of the nation and their troubles, and the people went to him for help and advice about the affairs of everyday life.

The seer, by various means, such as dreams, signs, omens, and the lot, looked into the future and foretold what was to take place, or secured the desired information. In early Israel one of the means of gaining this information was by the possession, on the part of the seer, of a "familiar spirit," through whom he received the desired knowledge. Saul visited the witch of Endor, and she called up the spirit of the dead Samuel in order to find out from him about the outcome of the battle with the Philistines, and to find out why Jahveh had forsaken Saul. But even at this time there had grown up opposition to necromancers and wizards, and Saul had banned them from the kingdom.² So these persons, forced to give up their "familiar spirits," nevertheless continued their practice, but used less objectionable means.

1. The prophets had a most important effect upon the development of individualism, and especially of individual responsibility. The following chapters will largely deal with their work.

2. See I Sam. 28.

Samuel is a good example of the better type of seer (although he is also a prophet). He is often spoken of as "the man of God," and people went to him to ask about matters of every conceivable kind, many times not religious in the sense in which we think of religious matters today. When Saul was unable to find his father's asses, his servant suggested that they go to the seer, Samuel. They did so, and he was able to tell them that the asses had been found. For this information they paid him a fee. Thus the work of the seer was mainly with individuals and dealt with matters of their everyday life as distinct from things involving the group as a whole.

THE SAGE

In later pre-exilic times this function of giving counsel in individual affairs seems to have belonged primarily to the sage, or the "wise man," as he is often called. It is not unlikely that the sage was a development and refinement of the earlier seer. By the time of Jeremiah the sages were regarded as a distinct class, ranking with the priest and prophet. "For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet."¹ Just how early this class arose it is impossible to tell. Joab sent a "wise woman" to rebuke David.² At the time of Sheba's rebellion, another "wise woman" advised that Sheba the Benjaminite be delivered up to Joab.³ Solomon himself was regarded as a man of exceedingly great wisdom,⁴ and as one example of this the story is told of his wise judgment in the case where two women claimed the same baby.⁵

"The sage was essentially individualistic both in the method and the substance of his teaching."⁶ He concerned himself with the common, practical interests of ordinary, every-day life. He

1. Jer. 18:18.

2. II Sam. 14:2ff.

3. II Sam. 20:16f

4. I Kings 4:29-34; 10:4ff.

5. I Kings 3:16-28.

6. The author here adds a note, which is, in part, as follows: "The Wisdom literature is, of course, of postexilic origin; hence it might be inferred that the activity of the sages was an outcome of the adoption of the individualistic point of view rather than an efficient factor in the development of that point of view. It is scarcely supposable, however, that a type of literature so rich in content and so widely differing from all that had preceded it could have sprung up, as it were, in a night, independently of any preparatory work. It is easier to believe that the Wisdom thought had representatives in the earlier period of Hebrew history, and that this school found its great opportunity for influence in the conditions of the exilic and postexilic periods and at that time came to the front in literary activity."

met men face to face on the streets and at the city gates and gave them counsel on matters arising from their relations to each other as individuals. All his work laid emphasis upon the moral responsibilities of individuals; he had nothing to do with men in the mass, but confined himself to the individual member of society and, for the most part, apparently, to the affairs of private life. The whole trend and influence of his work from the outset must have been individualistic to a high degree. The outcome of his activity as seen in the Wisdom literature, Proverbs, Job, Ecclesiastes, Ecclesiasticus--the most individualistic books in the Old Testament--is sufficient warrant for the claim that the teachings of the earlier sages exerted a predominantly individualistic influence."¹

THE PRIEST

While the function of the priesthood was primarily national, yet it also had its individualistic features. In the passage quoted above from Jeremiah² are the words, "the law shall not perish from the priest." Thus the priest was the guardian of the law. It was his duty to instruct the people in the laws of the ritual and to see that the ceremonial requirements were fulfilled. But it was also his duty to act as judge in disputes, both religious and secular, which arose between members of the community. "The administration of justice is necessarily individualistic in tendency. The rights of the individual as such inevitably assert themselves sooner or later. The injustice of punishing one man for the crimes committed by another, even though they may be of the same blood, cannot be overlooked for long in a progressive community. The proper relation between crime and punishment is maintained only when it is the criminal himself who suffers the punishment."³

Thus the seer, sage, and priest, in their work with individuals, were important factors in the development of individualism. In the following chapters we will discuss the work of the great prophets whose work led up to a full recognition of individual responsibility.

1. Smith, J.M.P.: The Prophet and his Problems, p. 177f.
2. Ibid, p. 180f. 3. Jer. 18: 18.

CHAPTER V

THE EIGHTH-CENTURY PROPHETS

The discussion thus far has dealt mainly with those factors, aiding the growth of individualism, which were due to the new environment and the different conditions of living which the change from nomadic to agricultural life brought about. We have also noted the individualizing tendency of the work of the seer, sage, and priest. Yet in spite of all these things it may seem that very little definite progress towards individualism had been made by the eighth century when the first of the writing prophets appear. Nevertheless all these factors were at work and were preparing the way for new teaching and higher ideals. The prophets, by their insistence upon morality and a spiritual religion, had a most important part in the growth of the idea of individual responsibility. Therefore we need to discuss their work somewhat at length.

It has already been pointed out that the prophet was interested primarily in the nation. "His concern was with national problems, perils, and hopes. The interests of individuals, as such, were below the level of his gaze; they came into view only in so far as they affected the public weal."¹ But the teachings of the prophets, which set forth new ideas of God and higher ideals of the relationship between him and his people, and of the people towards each other, could not but have an individualizing influence, for any real progress in morality and religion was bound to bring a fuller recognition of individual rights. We will begin with a discussion of the teachings of Amos, the first of the eighth-century prophets.

I. AMOS

Amos was the first of the prophets whose writings have come down to us. He was a great pioneer in the field of morality, and while not dealing with the individual as such, yet his teachings were an important factor in the development of the idea of the moral responsibility of the individual, and of the punishment of the individual for his own sins.

1. Smith, J.M.P.: *The Prophet and his Problems*, p. 168.

The work of Amos was primarily with the nation. However, what might seem at first glance to be a case of individual responsibility and individualizing theodicy is the incident of the encounter of Amos with Amaziah the priest. As a result of Amaziah's sin Amos tells him that he shall die in a land that is unclean. But also, as a part of his punishment, Amos says, "Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword and thy land shall be divided by line, and Israel shall surely be led captive out of his land."¹ So, after all, this is a case of group responsibility.

Before we take up the teaching of Amos we should have in mind the main ideas of God and of morality of his time. This has been presented in a former section, and so here it will be necessary to present but a brief summary, in order that we may contrast with it the teaching of Amos.

THE RELIGION AND MORALITY OF AMOS' TIME

The Idea of God. Jahveh, in common with other Semitic deities, was believed to be the God of a particular people and confined to the particular land which his people inhabited. His rule did not extend beyond the boundaries of his land, and so when one of his worshippers went to another country it meant going out "from the face of Jahveh," and adopting other gods.² Jahveh and his people were inseparably bound up in one group. He was a partisan deity and necessarily must be the protector of his people, and so he was believed to share in the ideas of morality which they possessed. Thus he was always expected to take their part in their dealings with outsiders, who, not belonging to the group, were not protected by its morals and laws. Jahveh was regarded as being anthropopathic. He was easily provoked to anger by failure on the part of his worshippers to carry out the ritual properly, by the violation of a taboo (as in the case of Achan),³ or by the worship of other gods, and his punishments fell upon all the people, guilty and innocent alike.

The Cultus. We need also to note the place and importance

1. Amos 7:17.
3. Josh. 7:1ff (JE)

2. See II Sam. 26:19, 20; Ruth 1:15-16.

of the cultus among the Hebrews. At the time of Amos there had developed no clear distinction between the cultus and religion. Practically the whole of religion consisted in supporting and carrying out the proper ritual. In nomadic times this was comparatively simple, and consisted mainly in certain ceremonies to be observed when a sacrificial feast was held,--the manner of slaying the victim, and the offering of certain parts to the deity. But with the settlement in Palestine the cultus became more elaborate. The Canaanites were an agricultural people and believed in a number of agricultural deities, called Baals, whom they worshipped at various sanctuaries. The Hebrews naturally regarded these places as sacred, for a sanctuary was thought to be sacred, even though it did not belong to one's own deity. When the Hebrews settled among the Canaanites, they absorbed much of their civilization, and also much of their religion. They came to identify the various Canaanite deities with Jahveh, and as these deities became identified with him, their sanctuaries became his.

Probably every town or village of importance had its sanctuary. Hosea states, "They sacrifice upon the mountains, and burn incense upon the hills, under oaks, and poplars, and terbinths."¹ Likewise it is stated that in the reign of Rehoboam, "Judah did that which was evil...for they also built them high places, and pillars, and asherim, on every high hill, and under every green tree."² Naturally only a few of these sanctuaries would attain to any great importance beyond their own communities, but some would, and to these people would make pilgrimages from all parts of the land. Amos mentions three of these, Bethel, Gilgal, and Beersheba.³ His prophesying was mainly at Bethel. This was a royal sanctuary,⁴ and consequently ranked high in importance.

To such a sanctuary people would go at the time of the great feasts. A man with his family, and perhaps with invited guests, would sanctify themselves,⁵ adorn themselves in festive array,⁶ and would take with them a sacrificial victim, and abundant food and wine with which to make merry,⁷ for these pilgrim feasts⁸ were

1. Hos. 5: 13.

4. Amos 7: 12.

Ex. 19: 10, 14 (E).

6. Hos. 2: 28.

2. I Kings 14: 23.

5. See I Sam. 15: 5; Num. 11: 18 (J); cf.

7. See I Sam. 10: 3.

8. Or, haggim.

3. Amos 5: 5.

joyous, festive occasions. At the sanctuary the animal was slain and flayed, and the blood poured out on the altar. This, together with the kidney fat, which was burned upon the altar, constituted the deity's share. The priest, where there was one, also took toll, and, in addition, often imposed fines for alleged violations of the ritual.¹ The remainder of the flesh was eaten by the sacrificer and his party, together with wine and bread and probably other food.

Along with the feasting there was merrymaking, dancing, and not infrequently, drunkenness and gross licentiousness, for at the sanctuaries were "holy ones"--male and female religious prostitutes.² All of this was done in the name of religion, or rather, was regarded as religion itself. Consequently a very high degree of morality could not be expected when one's whole religious obligation consisted in carrying out the cultus. Against such a view of religion Amos and his successors took a firm stand.

AMOS' CONTRIBUTION TO THE IDEA OF GOD AND MORALITY

There are several fundamental respects in which Amos changed Israel's conception of God. (1) While he did not break with the idea that Jahveh was a national God and that his power was practically limited to Palestine, he did modify the national-god idea by stating that Jahveh's relation to Israel was a voluntary one. "You only have I known of all the families of the earth."³ He had chosen Israel as his people. So instead of being their God because they dwelt in his land, Palestine, and instead of being dependent upon them for his welfare, he was independent of these things, and having chosen Israel, he could also dissolve the relationship.

(2) Jahveh, while a national God was not without interest in other nations. At the beginning of his book, Amos pronounces judgments upon the surrounding nations, as a result, in part, of their conduct toward Israel. But it is to be noted that in the case of Moab,⁴ that Moab is condemned for her sin against Edom, in which Israel is not directly concerned. Also, Jahveh is

1. See Amos 2:8; Hos. 4:8.

2. See Amos 2:7; Hos. 4:14; Dt. 23:17.

3. Amos 3:2.

4. Amos 2:1ff.

represented as saying that he "brought Israel up out of the land of Egypt and the Philistines from Caphtor and the Syrians from Kir."¹ So Jahveh's interest was not entirely confined to Israel. Thus we find a breaking away from the old idea of the exclusiveness of the nation and its God.

(3) But the most important thing is that Amos represents Jahveh as a moral being. Instead of being a deity whose welfare depended upon the welfare of his people, and who must consequently become a partner to their deeds, he is a moral being not dependent upon his people, and he demands of them moral character. Being such a God he is bound to punish them for lack of morality, even to the point of their destruction. Thus Amos represents Jahveh as saying, "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities."² Under the then current view of God, the people would have expected Jahveh to say, "You only have I known of all the families of the earth; therefore I will take your part in all your affairs, and will protect you in everything you do." But with the new conception of God which Amos sets forth, comes the judgment, "therefore I will visit upon you all your iniquities." A moral God requires morality among his worshippers.

MORALITY VERSUS CULTUS.

Since God is a moral being he demands righteousness and justice among his people. He will not accept offerings and sacrificial feasts as substitutes for these. He will not be a partaker in, nor condoner of, their unrighteousness. On the contrary, because he has chosen them there is all the more reason why he must punish them if they persist in unrighteousness. Consequently Amos opposes the old view that religion consisted in carrying out the regulations of the cultus. Since the cultus consisted largely in the offering of sacrifices and in sacrificial feasts, Amos bitterly opposes them. He represents Jahveh as saying,

"I hate, I abhor your dances,
I cannot accept the smell of your worship,

1. Amos 9:7.

2. Amos 3:2.

I like not your gifts, I look
Never once at your sacrifices of fat calves.

Take away from Me the noise of your songs,
I will not listen to the music of your harps!
Let righteousness spring up like water
And justice as a rushing brook!"¹

We find here in Amos, for the first time in the prophecies which have come down to us, a distinction between cultus and religion, and the claim that religion and morality are inseparable. Furthermore he states that the sacrifices which the unrighteous worshippers were offering were not only without value, but were positively sinful.

"Hither to Bethel, come and do mischief,
To Gilgal and do great mischief!
Bring the next morning your offerings,
And on the third day your tithes!

Offer praise,--but of leavened baking,
Proclaim loudly your free-gifts:
That verily is what you like, O Israelites.
This is the utterance of Iahweh, the Lord
of all."²

Instead of these sacrifices Jahveh asks that his people "let justice roll down as waters, and righteousness as an ever flowing stream."³ He goes on to say,

"Seek good, not evil,
That you may live
And that Iahweh may be with you,
As you say so much!

Hate evil, not good;
And make justice strong..."⁴

Thus Amos practically makes "seeking Jahveh" and "seeking good" the same thing. So instead of "seeking Jahveh" by visiting a sanctuary and offering sacrifices, a moral significance is given to this "seeking Jahveh." Morality and religion, claims

1. Amos 5: 21-24.

2. Amos 4: 8, 5.

3. Amos 5: 24f.

4. Amos 5: 14f.

1, 2, and 4 are quoted from Duhm, B: The Twelve Prophets, tr. by A. Duff. Lond. 1912. p. 69f, 64, 67.

Amos, are inseparable. But we must not lose sight of the fact "that the morality of the prophets is not the inner, universal morality of the human soul, but the civic and social morality of the Hebrew as a member of the Israelite commonwealth. It is this latter morality of which Amos conceives Jahveh to be guardian and which, together with the purely mundane benefits of its practice, he has in mind when he says, 'Seek good and not evil, that ye may live.'¹ Jahveh's favor is the guarantee of the nation's life, of its perpetuity. According to current popular views it is secured by abundant sacrifices and the faithful observances of feast-days and ceremonial. According to Amos it can be secured only by the honest administration of justice;² by the retention of simple life and manners;³ by the protection of the weak and the poor;⁴ by the practice of honesty and brotherliness;⁵ and by the eschewing of sexual and other excesses."⁷ Yet in a sense these things are dependent upon the individual and they tend towards a consciousness of individual responsibility, although neither Amos nor his immediate successors went so far as to clearly enunciate it.

AMOS' THEODICY

We have already noted that in Amos there is no thought of an individualizing theodicy, nor is there any belief in punishment in the hereafter. While the soul continued to exist, good and bad alike had only a shadowy, undesirable existence in a common dwelling place, called Sheol,--conceived of as a great pit or cave beneath the earth. Jahveh's power did not extend to Sheol, so he had to punish people during their life upon earth.⁸ These punishments were usually community-wide, and as instruments of punishment Jahveh used natural phenomena. Amos makes mention of a number of these,--famine,⁹ drought,¹⁰ blight and decay,¹¹ locusts,¹² pestilence,¹³ earthquakes,¹⁴ eclipse of the sun,¹⁵ an occurrence greatly dreaded by ancient peoples,¹⁶ captivity,¹⁷ war,¹⁷ plundering and destruction,¹⁸ and fire.¹⁹ Thus it will be

1. Amos 5:14. 2. Amos 2:6; 5:10, 15. 3. Amos 6:4f.
4. Amos 5:11; 8:6. 5. Amos 5:12; 8:5. 6. Amos 2:7.
7. Bade, W.F.: The Old Testament in the Light of To-day, p. 150f.
8. See Amos 9:2. 9. Amos 4:6. 10. Amos 4:7.
11. Amos 4:9. 12. Amos 4:9; see also 7:1f.
13. Amos 4:10. 14. Amos 8:8; see also 3:14f. 15. Amos 8:9f.
16. Amos 1:15; 5:27; 7:17. 17. Amos 1:4, 7f, 10, 12; 4:10; 6:14; etc.
18. Amos 3:11; 5:3f; 7:9; 9:4. 19. Amos 7:4.

seen that Amos was still well within the realm of group solidarity and collective responsibility.

SUMMARY

Amos materially aided in modifying the old view of group solidarity by his teaching that Jahveh and the nation were not inseparably bound together, but that Jahveh's choice of Israel was a voluntary one, and he could reject them if their sins made it necessary; by claiming that Jahveh had some interest in other nations; by maintaining that Jahveh was a moral being and demanded a moral character in his worshippers; by insisting that Jahveh did not want sacrifices, but justice and righteousness, or, in other words, that religion and the cultus were not the same; and by his claim that morality and religion are inseparable. While Amos did not carry out the individualistic implications of his teachings, they were nevertheless there, and were later to assert themselves. We find in the prophecies of Amos a great forward step in the progress of morality and religion, and such a progressive step was bound to bring a fuller recognition of individual rights and individual responsibilities.

II. HOSEA

Hosea was a younger contemporary of Amos, working in the same environment and against the same sins and practices and beliefs as did Amos. Yet the two men differed greatly in many respects. Amos was a stern moralist, sitting in judgment upon the people. Hosea likewise pronounced them guilty, but his judgment was tempered by the sorrow and heartache of his own personal experience. For the marital relations of Hosea had been most unfortunate. He had an unfaithful wife who made shipwreck of their married life. As he thought over this experience, he came to believe that Jahveh had divinely ordered this in order to cause him to understand the relation of Israel to Jahveh. Jahveh was the husband, Israel was the unfaithful wife. Just as Hosea still loved his unfaithful wife who went away with her paramour, and went after her, and found her, and bought her, and brought her back, so also Jahveh yearned over unfaithful Israel who had gone after her paramours, the baalim. So while the

keyword of Amos is justice, the keyword of Hosea is love.¹

Hosea, like Amos, deals with the relation of God to the nation as a whole, and not with individuals. Yet some of his teachings have individualistic implications. He denounces the sins of the people. "Jahveh has an indictment against the inhabitants of the land," he says, "because there is no truth, nor goodness, nor knowledge of God in the land. There is nought but swearing and breaking faith, and killing, and stealing, and committing adultery."² Now these sins are sins of individuals, but Hosea was still bound by the idea of group morality. Condemnation rested upon the nation as a whole because of these sins. But the very fact that there was a consciousness that condemnation was upon the nation because of these sins, could only mean that it was now but a matter of time until the responsibility for them would be placed back upon the individuals who were guilty. It is difficult for us of modern times to see how these early prophets failed to grasp the idea of individual responsibility, but the idea of group solidarity, with its corollary group morality, was so firmly entrenched in the Hebrew mind that it was extremely difficult to dislodge it.

Hosea also followed Amos in opposing the cultus. He represents Jahveh as saying,

"It is not slain offerings that I desire, but love;
Not burnt offerings,--but knowledge of God!"³

By "the knowledge of God" Hosea means the relationship of Israel with God which exists between husband and wife, not intellectual knowledge. Again he says, "Sow to yourselves in righteousness, reap according to love."⁴ So in place of the ritual, Hosea places the moral qualities, righteousness, love, and the knowledge of God, which, in the last analysis, cannot be in the group unless they are in the hearts of the individuals.

Hosea's greatest contribution was the idea of love,--the love of Jahveh for his people, and the love which he seeks from

1. In his "The Old Testament in the Light of To-day," p. 154, Prof. Bade translates this word as "loyal love." He adds the following note: "Hesed is difficult to translate because it comprehends several meanings which must be rendered by different words in English. Thus it signifies not only 'goodness' and 'kindness,' but also 'love' or 'affection' as shown by the parallel phrase 'love of thine espousals' (to Jahveh) in Jer. 2:2. The context and symbolism show that Hosea uses the word (see next page)

his people, manifesting itself in the doing of his will. True it is that to Hosea, Jahveh is still a national God,-- a jealous, angry husband. Yet he is also a loving husband, a "God that cares, that loves, that suffers, that never gives up."

"When Israel was a child
I fell in love with him,
And (Ephraim) out of Egypt
Did I call unto Me...

I put Ephraim in leading-bands, taking him
Firmly by the arms--
(And yet they run away from Me)
They refuse to return...

"Oh, Ephraim, how should I so treat thee?
Oh, Israel, how should I give thee up?"⁵

The prophets who came after Hosea were all greatly influenced by this teaching of love. Of course in the early prophets "the firer moral distinctions of an individualistic theory of human conduct are wanting, and the feeling of individual responsibility must have been vague. But love, even in the Hebrew sense of the word, looks forward to individualism. Therefore Hosea took a long stride forward when he declared that the love of God should be the mainspring of human conduct."⁶

III. ISAIAH

The message of Isaiah was not essentially original. He simply carried on the work of Amos and Hosea, giving to their teachings a new form and an added force. It is not within the scope of this paper to discuss the great work of Isaiah as a statesman, nor as a poet, though he was supremely great in both respects. Rather, we must confine ourselves to his main moral and religious teachings. Isaiah, like his predecessors, sought

primarily in this sense. But because he intentionally lets it overflow into other meanings in the same connection I have indicated its occurrence parenthetically in the translation."

2. Hos. 4: 1, 2.

3. Hos. 6: 6. (Duhm's translation, op.cit., p. 95). The parallelism of the Hebrew poetry shows that this is a better translation "more than burnt offerings."

4. Hos. 10: 12. Duhm regards this as secondary. Some others regard it as authentic. It seems to give the thought of Hosea.

5. Hosea 11: 1ff. (Duhm's translation, op.cit., p. 107f.

6. Bade, W.F.: The Old Testament in the Light of To-day, p. 165f.

to make religion a matter of character rather than of ceremony and ritual, and of course, like theirs, his interest was mainly in the nation as a whole. But he did make some important contributions to religious thought by carrying forward their teachings and giving to them new vitality and meaning.

Isaiah thought of Jahveh as a God of holiness. His favorite name for him is "The Holy One of Israel," and he gives us that wonderful representation of Jahveh surrounded by seraphim¹ who guard his presence and proclaim,

"Holy, holy, holy is Jahveh of hosts."²

But Isaiah did not use the term "holy" in the then current sense of the term, which was mainly ritualistic, and which can perhaps be best summed up in the now commonly used Polynesian word "taboo." While Isaiah still retained the old idea of inapproachableness and inviolability in the word "holiness," he nevertheless gave the term an ethical meaning. "In declaring Jahveh an ethical personality this ceremonial attribute of the Godhead (i.e. holiness) necessarily had to acquire ethical significance also. It must be accounted Isaiah's most distinguished service to the religion of Israel that he gave to Jahveh's holiness a fulness of ethical meaning which made it possible to say: 'The holy God shows himself holy through righteousness.'³

This ethical holiness on the part of Jahveh demands ethical conduct and living on the part of his worshippers. "Woe is me!" says Isaiah, "for I am undone; because I am a man of unclean lips, for mine eyes have seen the King, Jahveh of hosts."⁴ Again, Jahveh complains, "This people draw nigh, and with their lips do honor me, but have removed their heart far from me, and their fear (worship) of me is a commandment of men which they have learned by rote."⁵ In place of mere externalities of ritual Jahveh wants ethical righteousness within the heart.

1. These mystical divine beings are nowhere else mentioned in the Old Testament.

2. Isa. 6:3.

3. Bade, W. F.: The Old Testament in the Light of To-day, p. 178. The author adds the following note: "Is. 5:16. This verse doubtless is part of an insertion by a later hand, but it expresses Isaiah's implicit thought precisely. Unfortunately both the A.V. and the R.V. miss the force of the passage altogether by making God 'sanctify' himself, whatever that may mean."

4. Isa. 6:5.

5. Isa. 29:13, marg.

Isaiah set forth an enlarged conception of Jahveh. In contrast to the popular conception that Jahveh dwelt within the inner sanctuary of the temple, Isaiah in his vision saw him "sitting on a throne, high and lifted up; and the hem of his robe filled the temple."¹ And the seraphim cried unto one another,

"Holy, holy, holy is Jahveh of hosts,
The whole land is full of his glory."²

So in Isaiah's thought Jahveh was not dependent for his dwelling place upon a little sanctuary built by men's hands. The whole land was his dwelling place.

Isaiah pictured Jahveh as serene and tranquil. "For thus has said Jahveh to me, I will be still, and I will look on in my dwelling-place; like clear heat in sunshine, like a cloud of dew in the heat of harvest."³ This representation stands out in contrast to the old popular view of God as irritable, jealous, changeable, and wilful. "It seems natural that the creator of this reposeful conception of God should have been the first to set forth quiet trust in God as a religious requirement. It is the nearest approach in the Old Testament to the Christian idea of faith."⁴ Such a faith certainly must have an individualistic character.

Isaiah shared in Amos' teaching that Jahveh requires morality, not cultus. So he bitterly opposed sacrifices and feasts.

"What do I care for the multitude of your sacrifices?
it is the oracle of Jahveh.

I am satiated with the burnt offerings of rams, and
the fat of fed beasts;

And in the blood of bullocks and of lambs and of he-
goats I do not delight.

When ye come to see my fact--who has required this
at your hand?

Ye shall no longer trample my courts to bring
oblations;

Vain is incense, it is an abomination to me;

New moon and sabbath, the calling of assemblies,--

1. Isa. 6:1.

2. Isa. 6:3.

3. Isa. 18:4.

4. Bade, W. F.: The Old Testament in the Light of To-day, p. 183.

I cannot bear iniquity and solemn meeting.
Your new moons and your appointed feasts my soul hates;
They have become a burden upon me; I am tired of
bearing it.

And when ye spread forth your hands, I will hide
mine eyes from you:

Even, when ye make many prayers, I will not hear: for
your hands are full of blood.

Wash you, make you clean; put away the evil of your
doings from mine eyes; cease to do evil.

Learn to do good; seek out justice, set right the
oppressor,

Judge the orphan, plead for the widow."¹

Thus in this "Great Arraignment," as the first chapter of
Isaiah has been called, the prophet makes it clear that relig-
ion which is thought to be synonymous with the cultus is
not only worthless, but absolutely sinful. Religion to be
acceptable in the eyes of Jahveh must be moral, and the wor-
shippers must possess a moral character. This comes very close
to the idea of individual morality.

THE REMNANT

The idea of the "righteous remnant" which is found in
Isaiah has a bearing upon the growth of individualism.² The
prophet came to see that God could not work out his purpose
through the nation as a whole, but must accomplish it through
the "righteous remnant,"--the pure gold of his loyal followers
which remained when the dross consisting of unworthy Israelites
had been removed. This thought is brought out in the following
passage.

"I will take vengeance on mine enemies:
And I will turn my hand upon thee, and I will
burn out as with lye thy dross,
And I will take away all thine alloy,
And I will restore thy judges as at the first,
and thy counsellors as at the beginning:
Thereafter thou wilt be called City of Righteous-
ness, faithful citadel."³

1. Isa. 1: 11-18.

3. Isa. 1: 24-26.

2. This idea may not have originated entirely with Isaiah. He

In the later additions to Isaiah much is made of this remnant. Now this idea carries with it a distinction between Israel according to flesh and Israel according to spirit, even if Israel according to spirit consist only of those who are also in Israel according to flesh... Isaiah's remnant included his disciples and those faithful to the great prophetic ideals. Membership in the remnant, and through this a place in the future glorified Israel, was made dependent, therefore, not solely upon the fact of being an Israelite, but also upon faithfulness to the ideals of true Yahweh worship. Thus, in addition to the accident of birth as a Hebrew, there was set up a standard of character, and such a standard is in the nature of the case individualistic."¹

IV. MICAH

The genuine messages of Micah are only fragmentary and are embedded in much later material. But we have enough of them to show that Micah was probably a disciple of Amos, and he sternly denounces the wrongs, the oppressions, and the vices of his time in much the same way as did Amos. For our purpose, however, the most important part of the book of Micah is a passage, which may have been added by a later prophetic writer, which sums up in a single statement the things which the earlier prophets had been emphasizing.

"Wherewith shall I approach to Iahweh,
And bow myself down before the God of
the Heights?
Shall I approach Him with offerings,
With burnt-offerings of yearling-calves?
Does Iahweh desire a thousand rams,
Ten thousand streams of oil?
Do I owe to Him my first-born,
My body's fruit for my sin?

may have been carrying out the suggestion of the remnant of the Elijah stories, which was composed of the seven thousand who had not bowed the knee to Baal. (See I Kings 19:18)

1. Smith, J.M.P.: The Prophet and his Problems, p. 182f.

It has been told thee what is good,
What Iahweh desires from thee, O man:
Simply to do justice, to love gentleness,¹
To walk quietly with thy God."²

SUMMARY

We find in these early prophets the conviction that Jahven's requirements are of a moral character. They distinguished sharply between religion and the cultus. They taught that the substitution of ritual for morality was sinful. Jahveh, being a moral being, required of his worshippers ethical ideals and right living. While the nation was the prophets' chief interest, yet this "continual insistence by the prophets upon ethical ideals was another step in the direction of individualism. Though the ethics of the prophets was social in interest and purpose, the basis of it, as of all ethics, was individualistic; and the prophets' application of these ethical principles to the conditions of their times was emphatically individualistic."³

1. The Hebrew word here used is "hesed." For a discussion of this word see note 1, p. 37.

2. Micah 6:6-8. (Duhm's translation, op.cit., p. 132f.) The authorship of this passage is doubtful, and the opinions of scholars concerning it differ. Ewald assigns it to an anonymous prophet of the time of Manasseh. Wellhausen and Kuenen likewise refer it to a later date. Driver inclines towards this view. Duhm on the other hand regards it as a genuine passage from Micah. For our purpose it does not greatly matter. The important thing is that the writer, whoever he was, has caught the spirit and message of these earlier prophets, and has summed them up in this matchless statement.

3. Smith, J.M.P.: The Prophet and his Problems, p. 193.

CHAPTER VI

DEUTERONOMY AND JEREMIAH

I. DEUTERONOMY

On the whole the book of Deuteronomy lies within the realm of group morality.¹ The book may be characterized as a priestly-prophetic compromise, for it reflects much of the spirit of the prophets, with its forward look and moral aspirations, and it would have had a more important effect upon the moral development of the Hebrews if it had not almost immediately fallen into the hands of those who killed its spirit by their insistence upon the letter.

For our purpose there are two important teachings of Deuteronomy which should be noted. (1) Deuteronomy teaches that Jahveh is one God. As has already been pointed out, when the Hebrews settled in Palestine, Jahveh worship was to a large extent fused, in the popular mind, with the worship of the baalim, who were many, and with whom Jahveh came to be identified. Deuteronomy stated that Jahveh was one Jahveh, that he manifested himself at but a single sanctuary, and could be worshipped there only. Thus worship was concentrated at Jerusalem. At that time this was really a forward step. The abolition of the many altars with their sacrifices and cultus was an advance in keeping with the teaching of the prophets, but the sanction of sacrifice at the one sanctuary was seized upon by the priestly element as authority for ritualism, and through their endeavors a great impulse was given to the development of legalism and sacerdotalism in the religion of Israel, which in post-exilic times almost stamped out the prophetic teachings.

It must be noted that this belief in one Jahveh was not monotheism. That the Deuteronomist still believed in the existence of other gods is clear from such a passage as this: "Take ye therefore good heed unto yourselves...lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and

1. Examples of this have already been noted. See *supra*, p. 15.

the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which Jahveh thy God hath allotted unto all the peoples under the whole heaven."¹ But this was an important step towards monotheism, which was soon after set forth by Jeremiah. Unfortunately, Deuteronomy fettered this growing conception of Jahveh with the idea of particularism.--Jahveh for Israel and Israel for Jahveh. Even in post-exilic times, long after a clear teaching of monotheism had been in effect, this particularism survived, and the exclusivism of Judaism became firmly established. So we find here a counter factor working against the dissolution of the old belief of national solidarity and exclusiveness.

(2) In Deuteronomy we come to the first definite departure from the old idea of group responsibility. The law is plainly stated, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin."² However, the Deuteronomist does not carry out the full implications of this teaching. He seems, rather, to limit it to civil cases of capital punishment in which Hebrews are involved. Nor does he extend this idea to Jahveh's relations to his people. To illustrate this we need but recall the words of the second commandment, "I, Jahveh, thy God, am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me."³ In the commandment concerning the Amalekites are found the words, "Remember what Amalek did unto thee by the way as ye came forth out of Egypt... Therefore it shall be, when Jahveh thy God hath given thee rest from all thine enemies round about, in the land which Jahveh thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget."⁴ Also, the curses of the twenty-eighth chapter are community-wide, showing the continuance of the old idea of communal liability. So, on the whole, it must be said that Deuteronomy is still within the realm of group morality and responsibility. But it is important to note that the idea of the responsi-

1. Dt. 4: 15, 19.

2. Dt. 24: 16.
4. Dt. 25: 17, 19.

3. Dt. 5: 9.

bility of the individual has been reached in civil cases of capital punishment. This necessarily opened the way for a larger recognition of individual responsibility.

II. JEREMIAH

The book of Jeremiah offers a difficult problem for our purpose, for the writings of this prophet have suffered much from the additions and interpolations of later editors, and the very passages which bear most directly upon the question of individual responsibility are regarded by many scholars as of doubtful authenticity. However, we are certain of enough genuine passages to see that Jeremiah made a definite contribution to individualism.

Jeremiah was the "first ethical monotheist of Israel." He broke away from the old idea that while Jahveh was the God of Israel, other peoples had gods which were none the less real. He calls these other gods "no-gods." They simply do not exist.

"O Jahveh, my strength, and my strong hold, and my
refuge in the day of affliction,
To thee shall the nations come from the ends of
the earth, and shall say,
Our fathers have inherited mere deception, vanities
wherein is no profit.
Should a man make for himself gods, which are yet
no gods?"¹

"Thy children have forsaken me, and sworn by no-gods."²

It must be noted, however, that Jeremiah does not entirely get away from the national-god idea. He does not leave the other nations godless, but he does think of Israel as having an exclusive place in the favor of Jahveh. The passages which deal with the universality of God are of doubtful authenticity, and we are forced to say from the study of Jeremiah's writings as a whole that he did not carry out the implications of his ethical monotheism.

1. Jer. 16:19. The authenticity of this passage is questioned by some scholars. Puhm regards it as secondary. Cornill regards it as genuine. If it be secondary it expresses the idea found elsewhere in Jeremiah.

2. Jer. 5:7. See also 2:10, 11.

This great teaching of Jeremiah,--ethical monotheism,--is the logical outcome of the teaching of the earlier prophets. They had placed great emphasis upon morality. They had made ethics the supreme concern of Jahveh. They "enthroned ethics in the very heart of Yahweh and thus made Yahweh the God of the universe. Ethics knows no national nor racial bounds; sooner or later it inevitably breaks all such restraints. The God who follows the interests of ethics wherever they may lead him is ultimately compelled to make all mankind his province. Along this path the prophets of Israel finally arrived at a monotheistic conception of God. This was not a philosophical or a speculative but an ethical monotheism,"¹ growing out of experience which the people could understand.

Jeremiah shares in the teaching of his predecessors that Jahven is a moral being and requires of his followers moral living. So he is opposed to the whole of the cultus which the people were using as a substitute for righteousness and morality. In the face of the sanction given sacrifice in the newly found code of Deuteronomy, Jeremiah makes the claim that Jahveh gave no commands about sacrifices in the time of Moses. "Thus says Jahveh of hosts, the God of Israel: Add your burnt offerings to your sacrifices, and eat up flesh,"² for I spake not to your fathers, nor commanded them on the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices."³

Jeremiah's attack upon the cultus included the temple also. From the teaching of Isaiah and of Deuteronomy there had grown up an inviolability party who believed that because Jahveh was with them no evil could befall them. The centralization of worship at Jerusalem, resulting from the Deuteronomic reformation, gave increased importance to this party. Since the temple was Jahveh's dwelling place he would allow no harm to come to it, nor to Jerusalem in which it was situated. Jeremiah attacks this view. "Trust ye not in lying words, saying, The temple of Jahven, the temple of Jahveh, the temple of Jahveh, are these. For if

1. Smith, J.M.P.: The Prophet and his Problems, p. 222.

2. That is to say, "If you think you can gain holiness by eating of the sacrificial meat, why do you not also eat the burnt-offerings which are the most holy? Why not gorge yourselves with holiness?"

3. Jer. 7: 21, 22.

ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor, if ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers from of old, even forevermore."¹ So Jeremiah places the emphasis upon moral conduct.

A logical conclusion of group morality is that the responsibility for the suffering of the present generation rests largely upon a former generation. Such a view was current in the time of Jeremiah, but this robs divine punishment of "all educative, moral, and spiritual effects." So Jeremiah opposed this view and tried to show his generation that their own sins were sufficient to merit all the punishments which they were receiving, and that they were no better than their predecessors. To this end he never tired of pointing out their sinfulness,² in the hope that so doing he might cause them to loathe sin, and repent, and in such event he promised them the forgiveness of Jahveh.³ "This offer of forgiveness on condition of repentance was in itself an assurance that Israel's fate was in its own hands; it was in direct contradiction to the popular thought that the nation was doomed because of the sins of a previous generation--a thought the prevalence of which meant the death of all moral progress. According to Jeremiah, each generation determined its own fate by its attitude toward Yahweh and his demands for ethical righteousness and spiritual worship, without any let or hindrance due to the rebellious deeds of previous generations. This position seems to be the furthest point reached by Jeremiah in the direction of individual responsibility; for the great passage, 31:29f., even if it could be shown to be original,⁴ evidently

1. Jer. 7:4-7. 2. See Jer. 2:18ff; 3:1ff; 5:1ff; 6:6ff; 8:6; 13:22f; 17:1f; etc.

3. Jer. 3:12f; 4:1,8ff; 7:4ff; etc.

4. The author adds a note here, which, in part, is as follows: "...The only passages in Jeremiah that can by any means be cited in support of the thesis that Jeremiah preached individualism are 31:29ff; 3:14-16; 15:1ff; 12:1ff; 17:9f; and 32:18f. These are all assigned, wholly or in part, to a later age by Duhm, Cornill, Schmidt, et al. In addition to the specific ground urged against each of these passages by these interpreters, a general objection presents itself to all. These scattered hints of individualism have no vital connection with the prophecies of Jeremiah at any point; they form no part of the burden of his soul. It is scarcely conceivable that a prophet of Jeremiah's insight and capacity, confronted by great problems in ethics and religion, and having possession of a profound truth adapted to their solution, should have contented himself with a few inci-

recognises the necessity of the operation of the old principle of solidarity in the existing regime, and postpones the introduction of the new doctrine of individualism until the incoming of the Messianic age."¹

So Jeremiah stops short of a complete doctrine of individual responsibility. He is still within the grip of the idea of group morality, but his emphasis upon morality necessarily advanced the idea of the moral value of the individual. "This is the real bearing of the fine passage in which Jeremiah, or some one who had caught his spirit, contrasts the priestly type of religion with his own hope of a better one: 'I will put my law in their inward parts and in their heart will I write it.'"² Conduct born of the knowledge of a law graven upon the heart is not found in the chain-gang of a formal state religion. When Jeremiah characterizes Jahveh as one who searches the heart as the seat of evil passions, and tries the kidneys as the seat of the mind,³ even his physiological psychology goes in search of the individual. While his conception of the circumcision of the heart, of the facing about which is demanded,⁴ is to be regarded as only an approximation to the New Testament idea of conversion, its implications are necessarily individualistic. Finally, Jeremiah is himself the most conspicuous example in the Old Testament of religion individualized in a person. The revelations he makes of his own religious experience, his assurance of the validity of his call, his testimony to the compulsive power of his conscience,--these carry a strong implied recognition of the moral autonomy of the individual. He stands for an untraditionalized conscience and an open road."⁵

dental, lifeless allusions to it, displaying no enthusiasm concerning it and making no practical use of it. Moreover, Jeremiah was still dealing with the nation. His activities were practically ended before the nation had ceased to be. Hence the whole motive and background of his work were necessarily national. His contemporaries clung to the national idea as long as there was a vestige of hope. Indeed, the ambition for existence and power as a nation among the nations of the earth did not fail until the final fall of Jerusalem and the dispersion of the Jews to all quarters of the earth in 70 A.D. The national spirit blazed forth fiercely again in the days of the Maccabees and occasioned numerous revolts against the Romans up to the end."

1. Smith, J.M.P.: The Prophet and his Problems, p. 190-92.

2. Jer. 31: 33.

3. Jer. 17: 9, 10; 11: 20

4. Jer. 8: 5.

5. Bade, W.F.: The Old Testament in the Light of To-day, p. 278f.

SUMMARY

In the third chapter we surveyed the external forces,--environmental, social, political, economic,--which played upon and modified the idea of group solidarity in early Israel. In this and the preceding chapter we have reviewed briefly the work and teachings of the prophets, in so far as they have borne upon our problem. They, through their opposition to the cultus and their emphasis upon morals and ethics, brought about a new conception of God and religion, and prepared the way for the idea of the moral value and the moral responsibility of the individual. We have now brought our survey down to the time of the Exile, and find Jeremiah on the threshold of the realization of this great doctrine of individualism and individual responsibility. But it was left for Ezekiel, a younger contemporary of Jeremiah, and a great prophet of the Exile, to clearly enunciate and define this doctrine for the first time.

CHAPTER VII

EZEKIEL AND THE EXILE

I. THE EXILE

The Exile was a most critical time for the Hebrew nation, and especially for the religion of Jahveh. With the deportation of many of the best citizens of the land in 597 and the fall of Jerusalem in 586, great changes took place among the Hebrews. The fall of Jerusalem meant the end of Israel as a political kingdom. This was bound to bring about new social and religious views. Under the early view of the solidarity of the nation, and of the nation and Jahveh, such a calamity could but mean that Jahveh was inferior to the gods of the Babylonians, and so was unable to prevent this great disaster. Perhaps some of the Hebrews still maintained this view and did transfer their allegiance to the gods of their conquerors. But the prophets had been preaching another doctrine, and their message had become widespread. They taught that because of the sins of the people Jahveh was compelled to withdraw his favor from them and so leave them to the mercy of their enemies. Thus their own sins were responsible for this calamity, and the armies of their conquerors were but the instruments of Jahveh with which he punished them. Instead of Jahveh being overthrown by the defeat of his people, he became "King of kings and Lord of lords."

With the Exile the interest changed from the political unit which bound the people together, and became religious, the nation becoming a religious organization.¹ Thus the nation did not cease to exist, but remained a nation among the nations, and still the favored people of Jahveh. "It was coming to be seen, however, that the basis of this closer fellowship was to be found not in any clan or family relationship but rather in the moral and spiritual superiority of Israel as compared with all other

1. Many scholars have held that the Exile marked the dividing line between nationalism and individualism, that individualism had its beginning with Jeremiah and Ezekiel, and that the cessation of the nation left only individuals to be dealt with. This is not strictly true, for as we have seen, individualism had already had a long development, and many factors had entered into it. Furthermore, while the nation ceased to exist as a political unit, there was still a national religious consciousness, and this became under Judaism even more exclusive than had the political group.

peoples. The national communion with Yahweh being thus conditioned by a character qualification, the individualising of the relationship between him and his people was bound to follow in due course."¹

Let us note briefly some of the factors of the Exile which aided in the growth of individualism. (1) We have already mentioned the cessation of the nation as a political unit, and the deportation of many of the Hebrews. This made strongly against the old idea of national solidarity. The Hebrew people were weak in comparison with their conquerors and could not hope to offer effective resistance. So their hope became religious, and the prophets strove to fix their interests upon morals and spirituality; and these are always individualistic.

(2) In the deportation of the Hebrews little attention was paid to clan and family ties.² So the new community rested on an individualistic basis. This was made easier by the fact that for the most part it was the leaders of the nation's thought and action who were deported.³

(3) The removal of the Hebrews from Palestine meant depriving them of worship at Jerusalem, the only place where, according to Deuteronomy, they ought to worship. While they were in Judea the temple was always easily accessible, but now they could no longer worship as members of the community in its one place of worship. Consequently the religion, if it continued to exist (and it did), had to become more of a personal relationship between the individual and Jahveh, and this prepared the soil of their hearts for the seed of individualism."

(4) The Babylonian civilization constituted an important factor in the development of individualism. This civilization was much more advanced than that of the Hebrews, and the individual had gained far greater independence and larger rights than among the Israelites. The Babylonians were a great commercial people, and as we have pointed out above, commerce always makes for individualism. So living among a people where individualism was freely recognized, and in taking part in their

1. Smith, J.M.P.: The Prophet and his Problems, p.187f.
2. Ezk. 24: 21. 3. II Kings 24: 14-16.

undertakings it is natural that the Hebrews should also be influenced by these views, for each man now had to stand or fall on his own individual merits. Since religion was inseparably bound up with life as a whole it was inevitable that religion should be influenced by this individualistic view.

(5) The religion of the Babylonians also had become quite individualistic. J.M.P. Smith points out that their penitential psalms "reflect a very keen sense of personal guilt and personal responsibility for the same. Definite expression to the doctrine of individual responsibility for sin is given in the narrative of the deluge,¹ where the god Ea addresses the god Bel as follows:

'Ah, thou wise one among the gods, thou warrior,
How rash of thee to bring about a flood storm!
On the sinner visit his sin,
And on the wicked his wickedness.
But be merciful, forbear; let not all be destroyed!
Be considerate; let not everything be (confounded.)!'

This is the beginning of a distinct protest against the injustice of destroying the righteous with the wicked, in the form of a plea that some punishment other than a deluge, one which would render possible the escape of the righteous, be employed. With the inheritance of the religious experience of Israel during the preceding centuries, and amid such a social and intellectual environment as Babylonia furnished, it was perfectly natural that Israel in exile should respond to the stimulus of providential circumstances in part by the clear formulation of the doctrine of personal responsibility for sin."²

II. EZEKIEL

The pre-exilic prophets confined their message almost entirely to the nation as a whole. "Ezekiel defines his mission as that of caring for the souls of individuals. He is the watchman appointed of Yahweh unto the house of Israel to warn each man of his danger and indicate the way of escape."³ He represents Yahweh

1. "Gilgamesh Epic, tablet XI, ll. 180ff. The rendering given above is that of Doctor Wm. Muss-Arnolt, as found in R.F. Harper's 'Assyrian and Babylonian Literature' (1901), p. 357."

2. Smith, J.M.P.: The Prophet and his Problems, p. 198-200.

3. Ibid, p. 201.

as saying to him, when he gave him his divine call to the prophetic office among those who had been carried away captive, "Son of man, I have made thee a watchmen to the house of Israel: therefore hear the word that I speak, and give them warning from me. When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his guilt; but his blood at thy hand will I require. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his guilt; but thou hast saved thyself. Again, when a righteous man turns from his righteousness, and does evil, and I lay a stumblingblock before him, (so that) he die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but his blood at thy hand will I require. But if thou warn the righteous man not to sin, and he does not sin, he shall surely live, because he took warning; and thou hast saved thyself."¹ Thus in the statement of his call we find his individualism appearing.

The clearest statement of his doctrine of individualism, which he develops in detail, appears in the eighteenth chapter. Since this passage is so important for our purpose we will quote from it at length.

"The word of Jehovah came to me again, saying, What mean ye, that ye are using this proverb in the land of Israel, saying,

"The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, says the Lord Jehovah, ye shall not any more use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die. But if a man is righteous, and does justice and righteousness, and has not eaten upon the mountains, neither lifted his eyes to the idols of the house of Israel, neither has committed adultery, neither has come near to one that is unclean; and has not wronged any, but has restored to the debtor his pledge, has not robbed any one, has given his bread to the hungry, and has clothed the naked; who has not lent on interest, neither has taken any increase, who has for-

1. Ezk. 3: 17-21.

saken iniquity, has executed real justice between man and man, has walked in my statutes, and has kept my judgments, to deal truly; he is a righteous man, he shall surely live, says the lord Jehovah. ¹⁰ If he beget a son that is a violent man, a murderer, and that does any one of these (forbidden) things... shall he (i.e., the son) then live? he shall not live: he has done all these abomination: he shall surely die; his blood be upon him.

¹⁴ "Now, lo, if he beget a son that sees all his father's sins, which he has committed, and fears, and does not commit the same... he shall not die for the guilt of his father, he shall surely live. As for his father, because he cruelly oppressed, robbed his brother by force and did wrong among his people, behold he shall die in his guilt. Yet say ye, Why does not the son bear the guilt of his father? When the son has done what is lawful and right, and has kept all my statutes, and has done them, he shall surely live. ²⁰ The soul that sins, it shall die: the son shall not bear the guilt of his father, neither shall the father bear the guilt of his son: the righteousness of the righteous shall be for himself, and the wickedness of the wicked shall be upon him."*

Ezekiel's purpose in laying down this doctrine of individual responsibility was distinctly practical. He was working among people who believed that they were suffering from the result of an evil inheritance. Their fathers had sinned and they had to suffer the penalty. In this situation Ezekiel laid down the principle that every soul stands in an independent relationship to Jahveh, and that the conduct of another can neither bring judgment upon him, nor secure immunity from his sins.¹ He even went so far as to state that a man's own past life will not hinder or help him in the coming judgment. The only thing that counts is his actual status at the time of the judgment.² Thus if a man who has been righteous commits a sin, and dies in his sin, he is lost, and if a wicked man repents and becomes righteous, his past sins will not be remembered against him. Since then the responsibility rests upon the individual, there is a

*Ezk. 18: 1ff. See also Ezk. 9: 4f; 11: 13-21; 14: 12ff.

1. See in addition to Ezk. 18, Ezk. 14: 12-23.

2. See Ezk. 21-28; 33: 10-20.

strong appeal for the unrighteous man to turn from his sins, and for the righteous man to remain righteous. "Cast away from you all your transgressions, wherein ye have transgressed; and make a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him who dies, says the Lord Jehovah: wherefor turn, and live."¹

It is to be noted that Ezekiel's doctrine of individualism is somewhat extreme and one-sided. He broke away entirely from the old view of group solidarity and group responsibility, and under the urge of the practical purpose which led him to put forth his doctrine, he went to the opposite extreme. His individualism is "an atomistic individualism," which is not entirely true to real life. It is an undeniable fact that there is in human life a degree of social solidarity, for the ties of heredity and environment do bind men together, and the innocent do often suffer with the guilty. No man can live entirely to himself.

Furthermore, Ezekiel does not completely break with the national-god idea. To him Jahveh is primarily the God of Israel's land.² Israel is still the favored nation; and the true worshippers of Jahveh are always Israelites. "There is a spiritual Israel, indeed, but it is at the same time made up of those who belong to Israel according to the flesh, the Hebrews of the Hebrews... His community is, of course, composed of individual members all of whom sustain right relations to God; they live, however, not for individual ends but for the furtherance of the purpose of the community, which is the revelation of God's glory to the world."³

Although Ezekiel's doctrine of individualism is somewhat extreme and is not entirely consistent, yet he did make a most important contribution to Hebrew thinking by setting forth, for the first time in Hebrew writings, a clear cut recognition of individual responsibility. This was a great forward step, for while we can never get away from the fact of a degree of social solidarity, a recognition of individual moral responsibility is necessary for a moral and ethical order of society.

1. Ezk. 18: 31, 32.

2. Ezk. 16; 20: 40; 25: 14; 29: 24-26; 35: 10; 36: 16-38; 38; 39;

43: 7.

3. Smith, J.M.P.: The Prophet and his Problems, p. 205f.

CONCLUSION.

We have traced the growth of individualism from the early days of the Hebrews, when the individual as such had practically no recognition, down to the rather extreme "atomistic individualism" of Ezekiel. We have seen that this development was not due to any one factor, nor to any one person, but was the outgrowth of many factors,--social, economic, political, moral, and religious,--and that many persons made contributions to its growth. Of course, it is not to be assumed that this doctrine, once clearly formulated, immediately became widely accepted, for it takes time for new ideas and new ideals to enter into the life and thinking of the masses, and besides, there were counter forces working against this idea of individualism. Nor is it surprising that we find the ideas of group solidarity and individualism going along side by side, for the human mind is such that it can often hold to two inconsistent views at the same time.

The post-exilic period offers a fruitful field for a further pursuit of this subject. But the extended treatment which it would require would carry us beyond the bounds of this present treatise. However, a few of the main factors which influenced individualism in this later period will be briefly noted.

1. The post-exilic prophets, like their predecessors, confined their interest largely to the nation as a whole. "They may distinguish somewhat more sharply than the preexilic prophets between the two classes of the righteous and the wicked in Israel,¹ and at times may also speak more directly of the redemption of individuals.² But on the whole they deal almost exclusively as the earlier prophets with the nation and its future. And so it is also with the priestly successors of Ezekiel. Here and there we may observe a slightly more developed individualism,³ but on the whole the postexilic law and priestly histories represent substantially the same standpoint as that of preexilic times. The nation in the racial sense is still a unit,⁴ and the solidarity of the family is still assumed."⁵

1. Mal. 3: 18-19; Isa. 65: 9-16.

2. Isa. 48: 6f; Joel 2: 28-29.

3. For example, Num. 16: 22; Neh. 1: 5ff.

4. Lev. 4: 13ff.

5. Esth. 9: 13f.

6. Knudson, A. C.: The Religious Teaching of the Old Testament, p. 346.

2. The Exile, as we have already noted, replaced the political unit by a religious unit which became just as exclusive, or more so, than the political unit had ever been. So it would seem that the old idea of group solidarity was still predominant. But forces were still at work against this view, and the book of Ruth and the book of Jonah appeared as two important protests against this exclusivism and particularism.

3. The influence of the sages upon individualism has already been noted. They were particularly active in this post-exilic period, and it is from this period that most of the wisdom literature comes. Yet they do not always hold consistently to the idea of individual responsibility. Nevertheless, their work as a whole was decidedly individualistic.

4. In the discussion of Deuteronomy we noted the rise of a priestly party, who, taking the newly found law, killed its prophetic spirit by their insistence upon the letter of the law. This priestly party predominated in post-exilic times, and the religion which they set forth was mainly one of ceremony and "keeping of the law." So the prophetic conception of religion, which made for individual morality and individual relationship to God, was opposed by the ritualistic religion of the priests.

5. But, on the other hand, the rise of the synagogue, with its stress on prayer and religious instruction, had an individualistic tendency.

6. The idea of individual responsibility and individual retribution, as set forth by Ezekiel, raised the whole problem of suffering. If there is an individualizing theodicy, men asked, why do the righteous suffer? The book of Job was an attempt to answer this question. The whole problem of suffering thus forms a very important chapter in the study of individualism.

7. The development of a belief in immortality, although never very fully developed in the Old Testament, had a bearing upon the idea of the worth of the individual.

But it was left for Jesus to give the individual his rightful place. He, for the first time, really recognized the true value and worth of the individual soul.

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THE SEARCH FOR TRUTH IN INDIA.

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THE SEARCH FOR TRUTH IN INDIA.

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THE SEARCH FOR TRUTH IN INDIA.

Introduction.

We of the West are the teachers, they of the East the learners. Though not so bluntly expressed this has often been the mental attitude of the Occident to the Orient. But travel, translations of the best thought heritage, and a more liberal and scientific training have helped to develop a new attitude, that of teach and learn upon the part of both East and West. Learn from all, share your added knowledge with all no matter what your nationality. For long the West has more or less unselfishly shared its inventions, its sciences, its government institutions, and its religion with the East. May we not, with mutual value, permit Oriental thinkers to also share the knowledge which they have accumulated through the centuries, with us? So this series of studies is an effort to find truth in India.

Before taking up the seven (7) characters and qualities with which we shall deal let us make a few introductory statements.

1. India, "Mother of Religions", has a wealth of philosophical and devotional teachings which the world needs. Take this expression from the Dhammapadha:-

"Conquer a man who never gives by gifts,
Subdue untruthful men by truth,
Vanquish an angry man by gentleness
And overcome the evil man by goodness,
To injure none by thought or word or deed,
To give to others and be kind to all,
This is the constant duty of the good."

True Jesus said the same thing, "Overcome evil with good;" but do we not need various expressions, this Indian among them, in order to grasp this great truth?

2. The more diversified the experiences of those who reveal truth to us the closer our approach to Perfect Knowledge. To know Abraham Lincoln you would want more than the testimony of the people of Springfield. You would want also to hear from a boyhood friend, a member of his cabinet, General Grant, etc. And we find, too, that we are helped to know Lincoln by the drama of an Englishman, John Drinkwater. If it is difficult to know a character from the witness of one man, how much more difficult to grasp a truth through the witness of one man or one race or even one religion. It takes more than the aggressive West to teach the world the lesson of Non-violence. From India comes the story of the five blind men, each of whom by feeling a different part of the elephant, secured a very one-sided knowledge of the animal. The more diversified the experiences of the witnesses the more of truth will be revealed. Hence we need the experiences of India to further our

path toward truth.

3. India, trained in introspection, and America trained in extraspection, are especially fitted to be mutual helpers on the trail of Truth. India has specialized in Philosophy, America in science. India has looked into the soul. America has looked out into the world of nature. Each needs the enlarging view of the other. Their different training makes them of special value to each other as mutual helpers.

4. Ideas when embodied in earnest lives are in form for assimilation. It has been said that to give an idea to the world a man in Europe writes a book, in England, goes on a speaking tour, in America, organises a society. But God gives the world truths by sending men. When he wanted to teach that slavery was wrong He sent a Moses, a Wilberforce, A Lincoln. And so in studying contentment, tolerance and sacrifice in India we shall seek them embodied in earnest lives. God does not give us abstract truths. We only know brotherhood when we see it lives. All truth must be personified to be recognized or assimilated.

5. The opinion of India's modern sons is needed in the interpretation of India's best. We should never be content with a non-American evaluation of Theodore Roosevelt. Neither is India content with a western evaluation of Buddha or Gandhi. Rhibany has added much to our thought of Jesus because Rhibany is a Syrian. And so in this study we shall often ask Indians for their interpretation of Indians.

6. Our love of truth requires that with the many good qualities which we shall find in the lives of India's greatest sons we also point out failures and shortcomings. There is always danger in judging others. There is a special danger when we westerners try to judge the oriental, our western standards constantly crop out. But there is one who is the Way, the Truth, and the Life. Himself an oriental, he is the one safe standard of judgment. Refraining from judging by our own standards, we yet cannot refrain from judging India's greatest children in the light of him who makes "our hearts to burn within us on the way" and who will be revealed to India and America yet more clearly when we break bread together.

As we search for truth in India may this prayer of her seeking son for his motherland be our prayer also.

"Where the mind is without fear and the head held high;
Where knowledge is free;
Where the world has not been broken up into fragments
by narrow domestic walls;
Where words come out from the depths of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way
into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever widening
thought and action;

Into that heaven of freedom, my Father, let my
country awake".

TAGORE.

STUDY I. BUDDHA AND CONTENTMENT.

Satyamuni Gautama, later the Buddha, was born in north-east India about 2500 years ago. Many historians rank him second to Jesus the Christ in influence on the world. It has only been in recent centuries that the number of Christians has surpassed the number of Buddhists. But in this first study let us put Buddhism out of our minds and go back to Buddha.

What were the conditions in India when this founder of a great world religion appeared? The main tenets of the religious philosophy of Hinduism, - pantheism, transmigration of souls and karma, - had been formulated. Pantheism teaches that all is God. All that we see and feel is phenomenal evidence of Brahman, the one ultimate reality behind all. Even our spirits are part of this Absolute. Salvation is in realizing ourselves as part of Brahman. This is not our real life, it is maya, delusion. When we dehypnotise ourselves we come to reality and find ourselves in Brahman, the Ultimate. Transmigration teaches that the soul, Atman, never dies but migrates on and on, seeming to us to have an existence in bodily form. When the body dies the soul enters another body as the caterpillar moves from leaf to leaf. The only escape from the endless cycle of seeming separate existence is the knowledge, "I am Brahman". This looks like suicide of personality but to the Hindu it is realization of the Ultimate, the Unknowable One.

Karma is the essence of good and bad deeds which carries one over into the next stage of existence and by which the happiness or misery of the next life is determined. If I do wrong such as being disrespectful to a Brahmin, killing a cow, or failing in a prescribed ceremony, I am apt, in the next stage, to find myself embodied in a low caste man, a woman or a leper. The problem of Job is easy to the Hindu. Inequality and suffering are due to inherited merit and sin. An early Buddhist book found 62 philosophical systems in India, all of them accepting these main tenets though differing in details.

Caste was already in Buddha's day reaching out its tentacles. The Sanskrit word for caste, varuna, means color, a proof of the fact that it developed to keep the light Aryan invader from mingling with the dark Dravidian. The priestly group, the Brahmins, was beginning to assume headship in the caste system. The warrior caste came second, then the merchant caste and lastly the Sudras, the laborers. Some conquered tribes were denied admission to caste and taught that their touch polluted. These today constitute the 50,000,000 outcasts. The original four castes have many times redivided till at present Thurston mentions 7,000 different caste groups. Added to diverse races, languages & religions caste has been a very serious divisive element keeping India from unity.

The Brahmins entrenched themselves as the head caste by formulating a priestly code, the Law of Manu. It is the Law of Moses of Hindu Levites. Here are some of its provisions in reference to Brahmins, "Even the gods regard the Brahmin as a deity, and his teaching must never be held in question. The greatest crime on earth is to kill a Brahmin, there is no expiation for such a sin. It is wrong to levy a tax on Brahmins. They must never be subjected to indignity or corporal punishment." To keep the Sudra in his place the Law of Manu says, "The Sudra is not worthy to receive the sacraments. He may not hear, learn, recite or teach the sacred Vedas. The Sudra has but one occupation, to serve meekly the other three castes. For killing a dog, owl, crow or Sudra the penance is the same. If a Sudra arrogantly teaches Brahmins their duty the king shall cause hot oil to be poured into his mouth and ears." If the Law of Hinduism is so hard on the caste Sudra what about the outcast Pariah? Note also its provision for women, "Day and night women must be kept in dependence by the males of their families and if they attach themselves to sensual enjoyment they must be kept under control. Her father protects her in childhood, her husband in youth, her son in old age. Woman is never fit for independence." Do you wonder that Buddha denounced most of these man-dividing commands even though his monastic system unfortunately kept some distinctions? But even more he condemned the ritual and ceremony with which Manu is full. Like Leviticus it was formulated to maintain the status quo, the dominance of the priests. It prevents progress. Yet the Law of Manu is quoted as authoritative even today and in legislative bodies.

The combination of Aryan-taught pantheism, karma, and caste with the animism and idolatry of Dravidian India was, in Buddha's day, building up what is called Hinduism. Hinduism is an amazing conglomeration. When the Brahmins came into South India they said to the millions of worshippers of Meenatchi, "Your goddess is the wife of our god, Siva." Thus Hinduism accommodately adopts gods and goddesses as it sweeps their devotees into its all-embracing fold. One can believe anything and be a Hindu. One can commit almost any immorality and remain a Hindu. But one must unswervingly follow certain caste and ritual requirements or be outcasted from Hinduism. Polytheism, Asceticism, Caste distinctions and Brahmin supremacy were the main characteristics of Hinduism in Buddha's day as today.

Such a priest-ridden religion of rite rather than right does not satisfy the longing heart. India was ripe for a reformer. While the second Isaiah was preaching truth and righteousness in Judea, Confucius in China and perhaps Zoroaster in Persia, Gautama the Buddha came on the scene in ancient India.

We can mention only the most significant facts in Gautama's life. With the mastery of the Pali language in recent years by such students as Oldenberg and Rhys Davids, we have been able to sift the real facts from the mass of miracle and

other tradition which has accumulated around the life of the Buddha. Still we can't speak positively about any stories of his life. All the accounts which we have were written centuries after his death. However we can safely judge of any individual incidents in his life in the light of the whole impression which he made.

Gautama belonged to the warrior caste. His father was a chieftan who had hopes of his son's following him as a worthy warrior. Gautama's youth was filled with hunting and fighting and feasting. Pleasure-seeking and selfish indulgence marked his early life. Yet a higher purpose made itself heard at times. A wounded animal aroused his sympathy. He grieved at the hardships of his clansmen. A longing to serve was within him. The suffering of the people of his tribe made him hungry to find the way of escape from misery in this life, not after the endless cycles of transmigration. Tradition says that when Gautama was 29 years of age the sight of suffering in an old man, a sick man and a bereaved man impelled him to abandon his life of selfish ease and seek a way of escape from suffering. On the day when his first child was born he gazed upon the sleeping mother, realized that here was another tie to bind him to his old life, so, without awakening mother or child, he rushed forth, changed clothes with a beggar and became an ascetic. The life of the sacrificing ascetic is considered the ideal life by most of the people of India.

For six years Gautama lived a rigorous ascetic life. He all but destroyed his body but he found no peace for his soul. In these words he has described these harrowing years, "I have fed my body on mosses, grasses, cow-dung. I have lived upon the wild fruits and roots of the jungle. I have worn garments of hemp and hair and rags from the dust heap. I have wrapped myself in the abandoned hides of animals. I have covered my nakedness with lengths of grass, bark and leaves. I was a plucker out of hair and beard. I took upon myself the vow never to sit or lie down. I bound myself perpetually to squat upon my heels. When I lay down to rest it was with thorns upon my sides." Thus when a mere skeleton about to die, Gautama mastered enough sense to realize the failure of this ascetic way of seeking salvation and repudiated its health-destroying methods.

Gautama had tried the way of indulgence and the way of austerity. Neither brought peace. In the "Middle Path", i.e. keep the body healthful but make the spirit its master, he found enlightenment. "Let self be lord of self", is the way he expressed it. This vision of Gautama's, this second birth, this enlightenment beneath the Bo tree is one of the great events of history. It was real. It dominated all his future life. Now we can properly call Gautama, "The Buddha", the "Enlightened One". In the Mystic path we Christians reckon four stages, Awakening, Renunciation, Enlightenment and Unity. At this time in Buddha's life he had definitely passed thru the first three and is now entering the fourth. But he would have "Unity" mean the uniting of man with all other life, rather than with God.

Knowing himself "lighted to lighten", Buddha became an inspiring missionary. India was ready for one who should bring her back to the realities of life. His personality was magnetic, his enthusiasm captivating. Gradually he gathered disciples whom he put to work. He begged his way as he preached his message. Once he asked a Brahmin farmer for food. The farmer told him to plow and plant and raise his own food. Buddha replied:-

"A farmer I, good sir, indeed;
Right views my very fruitful seed;
The rain that waters it is discipline;
Wisdom herself my yoke and plow.
(Brahmin,, dost take my meaning now ?)
The pole is maiden modesty,
And mindfulness the axle tree.
Alertness my goad and plowshare keen.
Guarded in thought and act and speech
With truthfulness I weed the ground.
In gentle kindness is found
The way of salvation I preach.
My ox is endeavor, which beareth me ever, where grief
cometh never,
To Nirvana the goal I shall reach.
Such good Brahmin, is my farming
And it bears ambrosial crops;
Whoso follows out my teaching
Straight for him all sorrow stops."

For 45 years Buddha went about doing good and preaching contentment and release in North India. In every place which he visited he preached the overcoming of suffering thru the riddance of selfish desire by the eight-fold path of right thought and living. These beattitudes given by Buddha in answer to the query, "What brings most blessing to mankind ?" sum up most of his ethical teaching.

"To shun the fool to court the wise,
This is the highest paradise.
Pay ye respect where it is due
So will true blessing come to you.
Seek a fit place and there remain,
Striving self-knowledge to attain.
Let wisdom, skill and discipline,
And gracious kindly words be thine.
Tend parents, cherish wife and child,
pursue a blameless life and mild.
Live thou devout, give simple alms,
Protect thyself from life's alarms.
Do good, shun ill, and still beware
Of the red wine's insidious snare.
Be humble with thy lot content,
Grateful and ever reverent.
The Noble Truths, the life austere
And chaste that brings Nirvana here.
The life by eight-fold bond secure
The life of peace that crowns the pure."

This is the highest bliss to find,

This the chief blessing of mankind."

Thus did this Reformer teach, constantly and courageously, till he reached the ripe old age of eighty years. India has not ordinarily burnt or crucified her reformers.

Calm and serene in his death, Buddha thanks his favorite disciple for the latter's tender ministrations and adds, "Peace, Ananda, weep not. Have I not told thee that it is in the nature of things that we must be separated from all that is dearest and nearest to us? Must not that which is made of component parts dissolve and pass away? It may be, O Ananda, that when I am gone this thought will arise in your minds, 'The word of the Master is no more'. Think not thus. The truth, the law which I have taught you, that shall be your master when I am gone. Listen now, Brethren, and farewell. Everything is perishing and prone to dissolution, it is the nature of things. Work without ceasing to attain release." Thus passed the Buddha with quiet contentment into the deathless Nirvana which he dreaded not.

In mentioning some of Buddha's shortcomings we must remember the times in which he lived. While we judge him by Jesus we do not blame him for failing to measure up to a standard unknown in his day. Buddha ignored God. Quite different his words, "Be ye lamps unto yourselves", from the Savior's words, "Abide in me, I am the Light of the World." Also the moral code which Buddha formulated for the monks and nuns was different and more exacting than the code for the laity. Buddha regarded companionship with the worldly as a tempting chain, creating desires rather than removing them. Hence he called on his followers to come apart from the world. Quite different this from Jesus' encouragement to mingle with men and serve the lowliest. Women, Buddha especially regarded as a temptation. Some of his words about her seem very harsh to us. But he was equally severe on monks if they did not master their passions. Our modern thought of wedded companionship was sadly lacking. But perhaps for this we should blame the monk writers rather than Buddha himself. Furthermore Buddha bequeathed to his followers rules and formulas for conduct. These tended to make Buddhism static rather than progressive. They were the letter which kills. Would that Buddha, like Jesus, had pointed his disciples to a Spirit which gives life and which guides unto all truth!

But what is Buddha's message to our day? First Tanha is the root of unhappiness. Formerly Tanha was translated desire and Buddha was made to condemn all desire. But the many good aspirations found in his life prove that this translation was wrong. Saunders' translates it as "selfish craving", others as "egoism". Tagore calls it "thralldom of self". Buddha personifies it thus, "Tanha, thou builder of this tabernacle, I know thee. Never shalt thou build again these walls of ruin; broken thy house is and the ridge-pole split. Delusion fashioned it." Barnes found this same delusion in pleasure seeking, "Tanha, thou builder of this tabernacle, I know thee. Never shalt thou build again these walls of ruin; broken thy house is and the ridge-pole split. Delusion fashioned it." Barnes found this same delusion in pleasure seeking,



"But pleasures are like poppies spread,
You sieze the flower, the bloom is shed;
Or like the snow-fall on the river
A moment white, then meltsforever;
Or like the borealis race

That flit ere you can point their place."

Tagore points to the same source of misery as does Buddha, "The real misery of man is in the fact that he has not fully come out, that he is self-obsured, lost in the midst of his own desires. He can not feel himself beyond his personal surroundings, his greater self is blotted out." Most of us would testify that we have seen people who have allowed tanha, selfish craving to blot out the personality they might have been. How Buddha would have enjoyed Markham's poem, "The Shoes of Happiness." A sultan in India is dying. Only the wearing of the shoes of someone who is perfectly happy will save his life, the friends are told. Messengers are sent in haste to all parts of the kingdom to find a perfectly happy man. But with all there is some mar to perfect bliss, the needed shoes can not be secured. One messenger hears a man playing a flute. When he asks the player if he is perfectly happy the latter replies:-

"Favor nor fortune nor fame have I;
All I ask is a road and a sky,
These and a pipe of the willow tree
To whisper the music out of me."

Yes, he was perfectly happy. "Quick then your shoes, to save the dying sultan." But he had no shoes ! Contentment, a contented life, is more than meat and the body than raiment. In Dhammapada Buddha says, "We live happily indeed not hating those who hate us, free from greed among the greedy. Victory breeds hatred. The conquered is unhappy. He who has given up both victory and defeat, he, the contented, is happy. Let no man covet anything, then less of that coveted will not bring misery. Those who covet nothing and hate nothing have no fetters."

A second message of Buddha may be summarized thus, "The mind can control the body and thereby banish disharmony, the cause of suffering." Buddha knew what it was to be the victim of environment. In his enlightenment he knew himself to be master of his circumstances. "I live in the village but ever in thought I escape to the jungle, no fetters for me, for Wisdom hath set me most gloriously free," a disciple echoed Buddha's teaching. Such expressions as this of Dr. Buckham's tell in modern phraseology the thought of Buddha, "The Mystic is convinced that the life which is centered in things is shallow, meaningless, exhausting, and is thankful that he has discovered a life far richer and sweeter. The new life means summons to self-discipline. It is the principle of detachment found in the Bhagavad Gita. Self must be purged of its selfishness. Its devotion to sense and the material world must be broken. Everyone who would live the higher life must master his appetites and inclinations."

This mastery of the impulses by the personality was taught by Buddha. It was taught by Jesus, "As a man thinketh so is he." It has been taught by Philosophy. Yet the growth of a movement like Christian Science shows that it has been neglected by the Christian Church. Along with errors which have crept into her teaching, Mrs. Eddy's organization has helped us to remember that personality is the pilot of our lives. Let us thank her for floating this sunken truth. Dr. Hatfield in his "Psychology of Power" mentions this experiment to show the mastery of body by mind. The strength of grip of two men was found to average 101 lbs. In a hypnotic state they averaged 29 lbs. when told they were weak, and 142 lbs when told they were strong. According to their faith it was done unto them. Do we not often need to say with a modern Buddha, "I am master of my fate, I am captain of my soul" ? And that does not mean that we need not go further and pray with Tagore, "Give me the strength to surrender my strength to thy will, O God."

May we not find a third message from Buddha in this, "Nirvana is the state of mind when disharmony is banished and contentment achieved." Nirvana means extinction and has been variously interpreted as meaning extinction of consciousness, extinction of false desire, extinction of the illusion of separate being. Buddha taught that there never was a soul, only a bundle of sensations and faculties, so what never existed can not be extinguished. "To Buddha, Nirvana seems to have meant primarily an ethical experience - that deep calm happiness which comes from right living - coupled with a more mystical experience which is possible to certain exceptionally endowed minds." (Saunders) We must not read into Buddha's use of Nirvana a philosophical meaning which has grown up about it. Suffering, to Buddha, did not mean bodily pain or mental anguish merely. It meant lack of peace. So I believe we are not going beyond Buddha's thought when we say that Nirvana, heaven, meant to him a banishing of disharmony and an achieving of contentment. Though doubtless Buddha inherited certain misconceptions from Hindu philosophy yet taken in its simpler purer meaning is his message not needed today ? Nirvana, the Kingdom of Heaven is within you. Don't wait. Enter it now. We Christians believe that disharmony is banished and contentment achieved by the inflow of the Spirit of Love which is God. Buddha found peace in the inflow of the Spirit of Wisdom and the Spirit of Service. Because he did not know this Spirit to be God, who are we to say that it was not ?

Dr. Sigmund Freud has done the world a service by proving that much illness, especially nervous complaints, are caused by disharmony. Impulses are nature-given. Suppress them and disharmony results with attending nervous disorders. Sublimate them and calm strength follows. We are appalled at the amount of leprosy in India. India is appalled at the amount of insanity in America. 10,000 insane in the asylums of California. 15 times as many insane per thousand in England as in India. And much of it caused by a failure to achieve harmony, doctors tell us. The call to harmonise all our faculties under one great purpose, which sounds down the centuries and across the seas, may it not go unheeded !



Still another message let us seek in Buddha's words, "Work out with diligence your own perfection." The path he urged was the eight-fold one of honesty, truth, purity, charity, serenity, etc. This need not mean to ignore God as Buddha did, but it does mean that the responsibility is on us to strive, ask, seek, knock. Says Buddha:-
"He who falls may rise again; falling loose not heart of hope;
Up the steep and slippery slope, I, too, struggled to attain,
And because I loved the good, swift I found beattitude."
It is the old call, ever needed, to sweat, to climb, to do, to dare. Is Buddha not saying in other words, build your own stately mansions, heal your own ailments, banish your own fears, discipline your own mind, answer your own prayers, work out your own salvation ?

As a last message is Buddha's emphasis on causality. His is the first scientific mind in religion. God doesn't make his laws to break them. Our growth comes as we learn to fit into these laws of nature, not in expecting them to vary for our whims. Let us illustrate this teaching from Tagore.
"Once while passing under a bridge the mast of my boat got stuck in one of its girders. If only for a moment the mast of my boat would have bent an inch or two, or the bridge raised its back like a yawning cat, or the river given in, it would have been alright with me. But they took no notice of my helplessness. That is the very reason why I could make use of the river and sail upon it with the help of my mast, or in crossing its flood rely upon the bridge. Knowledge of things is possible because our wish is not their law." Just as positively as this did Buddha teach that the law of cause and effect reigns supreme, that man attains his highest end by merging the individual in the universal.

Before we leave Buddha we must quote Tagore's tribute:-
"In historical times the Buddha comes first of those who declared salvation to all men, without distinction, as by right man's own. What was the special force that startled men's minds and spread his teachings over India ? It was a man coming to men and saying, 'I am here to emancipate you from the miseries of the thralldom of self'. Buddhism aroused in its devotees an inextinguishable fire of enthusiasm and carried them to life-long exile across the mountain and desert barriers. The personality which stirs the human heart to its immense depths must in that process itself reveal to men the Infinite which is in all humanity. Oil has to be burnt, not for the sake of diminishing it but for the purpose of giving light. And when Buddha said that self must go, he said at the same moment that love must be realized. Thus originated the doctrine of Infinite Wisdom and Love manifested in the Buddha. It was the first instance when men felt that the Universal and the Eternal Spirit was revealed in a human individual whom they had known and touched."

In closing let us ask about contentment in India. Dozens of modern movements such as the Brahmo and Arya Samajes, the Servants of India Society, the Social Reform and other Congresses show a widespread discontent, a divine discontent. Much so-called contentment in the Orient is mere complacency.

Nevertheless patience, gentleness and serenity abound in India, and these all are attributes of contentment. "What you can't do Monday do Tuesday", says a proverb. I never saw an Indian parent whip or strike his child. Of course it is done, but not commonly. All about one is an easy, calm, unhurried life. "Shall I start the train now?", a conductor asked an American who was boarding it. Sometimes the seeming inability to hurry grates on an Anglo-Saxon. But that very characteristic is part of the lure of the East.

India, too, is content to sit still. "Your strength is to sit still", said Isaiah to those of Israel who sought a foreign alliance. We know that our deepest problems have been solved in moments of stillness. "Be still and know that I am God". "Take time to be holy". India takes time to meditate. And by the strength that comes from this practice in poise and prayer India is going to aid the world.

India is ordinarily content with a humble home, with small profits in business, with small possessions. I never met a real estate man in India! People move their residence but little. Indian shops which cater to Indians do almost no advertising. Shops which sell the same goods ordinarily are side by side. One is impressed by the fact that they seem to have a spirit of co-operation rather than competition.

In the face of great hardships many groups in India complain but little. Women are unwelcomed as babes, mostly uneducated as girls, married young, besides much drudgery in the home they must often work in the fields as well, yet with all this there is little complaint. In what they do have in the way of home and family they seem content. The outcastes, untouchables in Indian, are also a wondrous patient and uncomplaining group. One can read in their faces an unhappiness due largely to a religion of fear and hopelessness. As a class they are content with small possessions, and uncomplaining in conditions which we can hardly imagine, so wretched are they.

Gandhi says that the speed and machinery and competition of the West make calmness impossible, and calmness is a part of contentment, and that India can not pay such a price for machinery and so will have none of it. Can we be serene while travelling at 40 miles per hour? Can we be calm in the midst of whirling machinery? Can we be patient while competitors are scheming to capture our trade? If the answer is "No" then we are paying too high a price for our civilization.

Gandhi is right. Machinery, begone ! Contentment, remain ! We won't buy civilization at the price of our souls. But can we not have both the contentment for the soul and speed and power for the body ? Edwin Markham evidently thinks so. Let us close with his call to keep in action but to be at rest.

"The flying arrow, knowing its path is made,
Goes singing softly at the bow's behest,
Taking its destined journey unafraid -
In every moment of its flight at rest.

So speed, O Soul, to your divine abode,
Go singing thru the shadow and the light,
Go bravely on your high appointed road
At rest in every moment of your flight."

II. ASOKA AND THE SACREDNESS OF LIFE.

Our second study is the life and message of Asoka, the far-famed Buddhist emperor of India who lived three centuries before Christ. When H. G. Wells selected Asoka as one of the world's greatest men, most of us Americans were surprised, we had never heard his name. But it is safe to say that far more people in the world honor the memory of Asoka than ever heard of Washington and Lincoln, Thomas Edison and Henry Ford. The whole Buddhist world with its 500,000,000 people looks to Asoka as the apostle of Buddhism somewhat as we look to Paul the apostle of Christianity.

Asoka is especially important in giving us the point of view of lay Buddhism. Most of our knowledge of Buddha, early Buddhism comes in books written by monks. We must guard ourselves against the danger of taking their view as the whole view. Asoka is a corrective. His zealous life as a lay Buddhist prove that Buddhism was a movement for laity as well as monks.

Buddha we noticed in the previous chapter, found a religion of rite and left a religion of right. Asoka found Buddhism a small sect and left it a rapidly growing, world-changing religion. Buddha was dominated by a passion to serve his people. Asoka, too earnestly sought to serve his people. Buddha long tried the path of indulgence. He went to the limit in the path of austerity. But he found peace in the middle path, health of body and mastery of soul.

Asoka also was born a Hindu and started in the orthodox way of kings, - intrigue, domination, war. Sorrow at sight of suffering man helped Buddha to seek a way of salvation. Horror at the sight of the battlefield where brave, home-loving Kalingas (Modern Orissans) were strewn dead and dying, impelled Asoka to renounce war. If every king were compelled to spend a night on the battlefield after a fight which he had ordered, would there be war? If every Congressman who votes for war or the machinery of war ~~was~~ required to sleep in the wreck of a bomb-shattered hospital, would there be war? If every man or woman who votes for a Congressman who supports war preparation was obliged to dream some night in a trench after a gas attack would it take long to beat swords into plowshares? Do you wonder that Asoka renounced war? "Of course the country of such a pacifist was immediately overthrown," do you say? I beg you to note the future of the world's one great emperor who, in the midst of a conquering career, renounced war.

Buddha left no written record. We must cull fact from fiction in the light of the purest teaching which runs like a silver thread through the bulky tradition. Asoka did not write letters like the Christian apostle but he chiseled sermons in stones and carved edicts on scattered monuments that the multitudes might

THE HISTORY OF THE UNITED STATES

The history of the United States is a story of growth and change. It begins with the first settlers, who came to the continent in search of a new home. They found a land of vast resources and opportunities, but also one of many challenges. The early years were marked by conflict and struggle, as the settlers fought to establish their communities and defend their rights. Over time, the United States grew from a small colony into a powerful nation, with a rich and diverse culture. The story of the United States is a testament to the resilience and spirit of its people.

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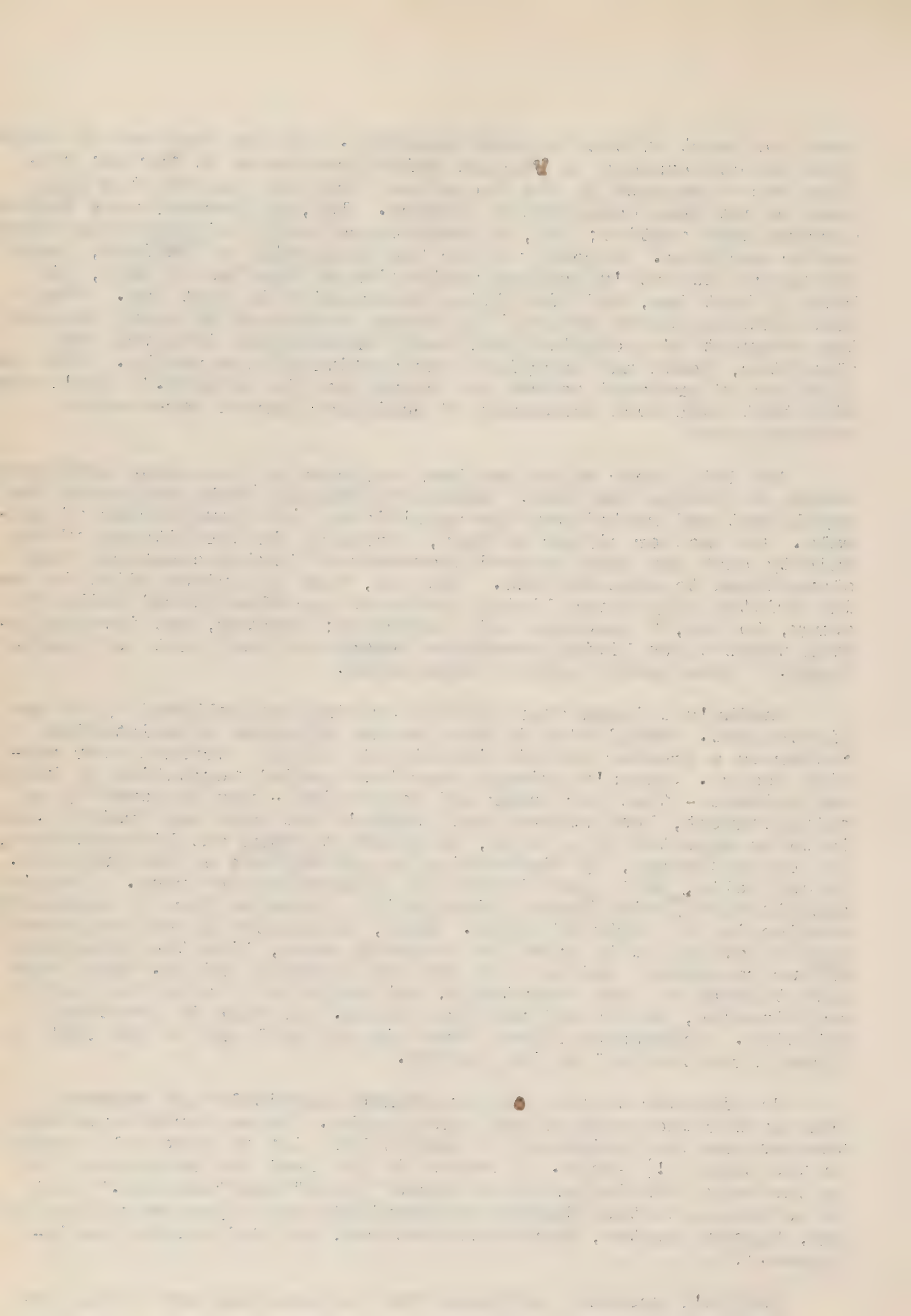
know the heart of the Buddhist teaching. Let us read one of Asoka's chiseled confessions as Vincent Smith translates it for us; "Kalinga was conquered by His Sacred and Gracious Majesty the King when he had been consecrated 8 years. 150,000 persons were thence carried away captive; 100,000 were there slain and many times that number perished. Directly after the annexation of Kalinga, began his Sacred Majesty's zealous protection of the Law of Duty, his love of that law, and his giving instruction in that law. Thus arose His Majesty's remorse for having conquered Kalinga, because the conquest of a country previously unconquered involves the slaughter, death and carrying away captive of the people. This is a matter of profound sorrow and regret to His Majesty." Don't you wish that some such monuments of penitence marked more modern battlefields?

The dying deer which had been stricken by his arrow influenced Buddha to forego the hunt. Similarly Emperor Asoka abolished the royal hunt and restricted the sacrificing and slaughtering of animals. On another pillar we read, "Formerly in the kitchen of his Majesty each day many hundred thousands of living creatures were slaughtered to make curries. But now, when the pious edict is being written only three living creatures are slaughtered daily for curry, to wit, 2 peacocks and 1 antelope; however, not invariably. Even these three living creatures henceforth shall not be slaughtered." Thus Asoka became a vegetarian.

Buddha's triumph over selfish craving was followed by an enlightenment. Would that in this he had glimpsed a ministering Father as a greater one did immediately after a triumph over selfish desire. Asoka's triumph over the special temptation of kings and kaisers - that for power and possession - was followed by an enlightenment, less sudden than Buddha's but real and fruitful. As is to be expected of a ruler, he sought to work out his salvation, his enlightenment, by ministering to the welfare of his subjects. He dug wells, built rest houses and planted shade trees. Asoka's example makes doing these things still a popular form of community service in all parts of India. Also, he created a new department in the government to care for backward races, like the department of our government which cares for the American Indian. Many kings have themselves been charitable, but Asoka had a complete charity organization, an ancient welfare league. He made it practical politics. Compassion flowed from his own soul and he saw that it flowed from the soul of his empire.

To minister to the sick he founded hospitals and endowed schools for the study of medicinal herbs. Do we Christians think that we are the originators of hospitals? Let us give full credit to the pagan (!) Asoka. I wonder if you feel the repulsion I do in the easy flinging of those terms "pagan" and "heathen." But in reference to the ministry of hospitals would you be willing to say, "Asoka planted, Christians watered, but God giveth the increase."?

Buddha's greatest influence was in preaching and living the



truths to which he had himself been led, "Banish selfish craving, gain contentment, do right". He failed when he tried to adopt or adapt Hindu philosophy. Asoka wisely ignored the philosophy, took the practical part, the ethics, and earnestly endeavored to inoculate all his people with the inspiring personality of his master. "The Mission of the Church is Missions" some one has said. Asoka accepted this and lived it, only substituting "State" for "Church". Not conquering by armies he inaugurated a far-reaching missionary campaign, a conquest by truth and love. "All men are my children" he carved on many a rock. Into the corners of his kingdom went the bearers of the message of unselfishness, contentment and righteousness. But he was not limited to home missions. If we are not all Buddhists it is not Asoka's fault. Monks with courage and self-denial bore the light to Afganistan and Tibet, Persia and Arabia, Syria and Egypt. Think you these countries answered this high call by sending armies back? No, the kingdom of the Pacifist was unmolested. And perhaps foreign missions were his greatest bulwark of defence.

It is true that the empire founded by Asoka did not long outlast him. Why? Because it takes a great missionary soul to live non-violence. Evil is overcome by good, not by passivity. Non-violence, as Gandhi often reminds us, is not passive resistance, it is active resistance. Asoka went the second mile in his service to foreign countries. He gave the cloak also to enemies who sought his coat. But Asoka's successor, like other Buddhist kings, saw the passive side without grasping the power side. Asoka did not win by weakness, he won by a supreme strength, he overcame the evil of war by the good of compassion and service.

At first ridiculed at home, Buddha later returned and won his own family to his gospel. So did Asoka. His son went to win Ceylon. When this son sent back word to the Emperor asking for some devoted women, some Buddhist nuns, to come and work among the Ceylonese women, Asoka's daughter volunteered. The great emperor for once hesitated hardly could he give up his beloved daughter, but he hesitated not when she plead the greater claim of her religion. Ceylon was completely won to Buddhism by such devotion and unlike India has remained Buddhist ever since.

Permit me to express a deep conviction. When India's face is turned to Christ on the cross,- and the non-violent campaign in India is helping much toward this high aim,- when India's face is turned to Christ on the cross, I can not but believe that India, from whom Asia once before took her religion, will play the major part in taking Christ not only to the Mohamedan countries to the north-west but also to Siam and China, Java and Japan.

Buddha found India divided by race and caste and gave it a religion which banished distinctions, a brotherhood equally open to all. But Asoka found Buddhism already tending to divide because of various interpretations of the letter of the law, just as Protestantism divided after Luther. Would that Luther had profited by

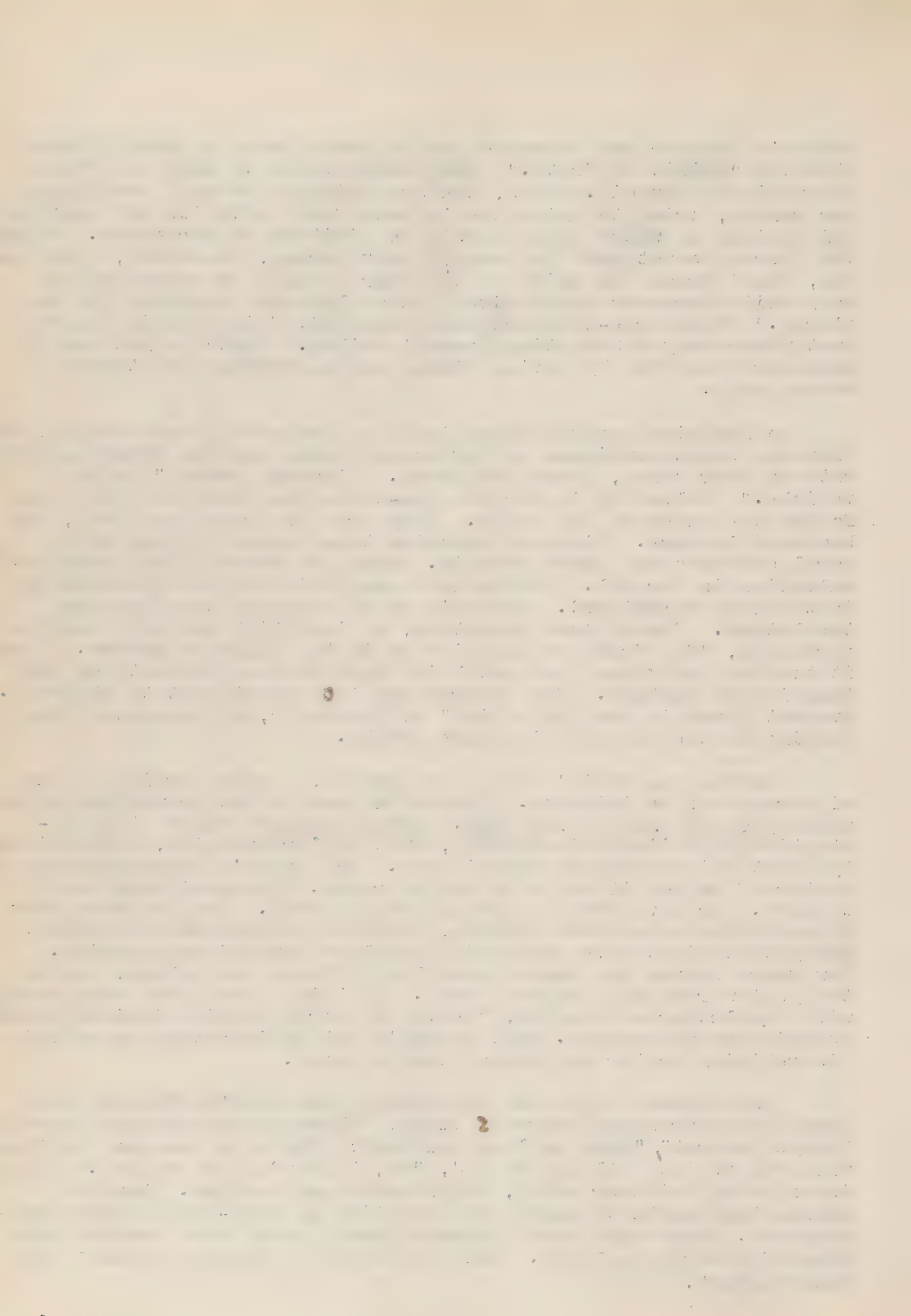
Buddha's failure and directed his followers ever to move forward with the "Spirit of Truth." Asoka endeavored to heal the wound by calling a Council. This, the 3rd Buddhist Council, continued for months, tried to unite the 18 sects each with its pet doctrine, and decided on which books should be admitted to the canon. "That the Church be not rent in twain, any person, whosoever, monk or nun, shall break the unity of the Church shall be compelled to wear white garments and to dwell in a place not reserved for the clergy." Thus free-thinkers were disowned. This Council failed just where many a Christian Council failed. Unity is not won by canon or creed but by moving with a common Personality toward a common goal.

So Buddhism early divided into its two schools of thought, the Hinayana which continues in Ceylon and Burma and the Mahayana which extends over China, Japan and Tibet. Hinayana means "little vehicle." Salvation is for the few—those who leave the world and follow the rules of the Order. They are the traditionalists, the backward lookers. Hinayana Buddhism today means begging monks, moral commands and demon worship. Mahayana means "great vehicle." Salvation is for all. Buddha is a revelation of the Infinite and is therefor worshipped. Emphasis is on the spirit rather than the letter. Though less primitive, an impartial student like Tagore says, "The Truth of Buddhism is in the Mahayana system." But it too has sadly declined until in Tibet it is a travesty on the teaching of Gautama. The General who led the attempt to climb Mt. Everest found in the "Holy City" of Lhasa 10,000 parasitic priests preying on the poor and ignorant people.

Buddha was India's John the Baptist, a voice crying in the wilderness of religiosity. Though he knew it not he was preparing people for the way of the Lord. Asoka has been called the Constantine^{of Buddhism. He made it the State religion and did it}, a disservice thereby, just as Christianity, popularised by Constantine began to deteriorate. But Asoka's conversion was no matter of policy it was a matter of right. He sacrificed much thereby. We have noticed his missionary zeal. He also took many pilgrimages to Buddhist shrines, personally preached its truths. Money that might have enriched his palace founded monasteries. A few years before his death Asoka left friends and palace, donned the yellow robe and became a monk. In this he was more consistent with the letter of the law, "leave the world and its desires" than he had been as emperor. But we can't but believe that he served his religion better as emperor than as monk.

But between this John the Baptist and Apostle Paul of the Buddhist Reformation where is Jesus? Where is the one who adds to "Be ye perfect", "Even as I am perfect"? Where is the one who links with "Go ye into all the world", "Lo, I am with you always." Buddhism a gospel without a God, degenerated and decayed. Gautama showed the height to which one can climb by self-denial and righteousness. Asoka with great talents greatly used them for the welfare of a world he loved. But the fruits of Buddhism reveal its fatal defect.

Briefly let us mention other shortcomings of Asoka. He fol-



lowed the Persian model of centralised government with little participation by the people, hence decay at the center meant failure thruout. In his zeal to protect animal life he at times treated them better than humans. He forced vegetarianism on many who needed the meat food. He unfrocked unorthodox thinkers among the Buddhist clergy. But if sin is failing to live up to the light we have, Asoka sinned but little. While Jews were persecuting the prophets who called them to cleanse their hearts and enlarge their visions, Asoka was cleansing his heart and sending foreign missions. Truly Asoka lived up to the light which shone from God thru the window which Buddha had opened.

What is Asoka's message to our day? First shall we mention the kindness and thoughtfulness to animals which he showed? These qualities, like mercy, are thrice blessed, and the greatest blessings is for him who is kind. Delightful it is to see a child tenderly feeding the kitten, and learning thoughtfulness for others in the act. But there is a danger. Did you hear Fred B. Smith tell of the time when he asked a rich old lady in New York if the city lot round which she had built a high board fence, might be opened as a playground for the tenement children? To play in the street was dangerous. This fenced in lot was the only other available place. "No" replied the lady, "I'm sorry but that is my Fido's playground." Let us all protest against the casting of children's health to dogs, against the pampering of puppies while hundreds of unowned babes are crying in our hospitals for a parent's love.

"When meat is eaten a knife will fly" is the Tamil way of saying that if we are going to be meat-eaters some one must wield the butcher knife. "Do you believe in capital punishment?", Warden Osborne of Sing Sing penitentiary was asked. "No, because I'm the man who has to do the job" was the quick reply. Are we cowards if we require others to do that which we would not be willing to do? "Do you believe in war"? some soldiers were asked. "No, because we are the ones who are compelled to bomb and butcher our brothers who are sent to fight us." But to return to meat-eating, if your eating mutton depended on your killing the sheep, if your eating chicken depended on your chopping off its head, would you eat meat? I started one day to ask the first 10 people I met that question. I missed some. But half of those asked would forego meat rather than to take the life. There is an instinct against it. Is that instinct God-given? If so may the vegetarian Hindu be nearer the right? There are arguments on both sides but I am inclined to believe that we shall all be vegetarians some day.

The killing of cows by Mohamedans has long been a cause of discord between them and the Hindus. And both groups, in the parts of India least touched by Buddhist influence are often most cruel to animals. Cattle are branded that the hide is useless. Oxen are driven by pointed iron prods and by twisting the tail. It is more common to see broken than unbroken tails on the cart oxen. Washermen overload young donkeys till their legs are woefully misshapen. Also animals which are a menace are allowed to propagate. Cobra and other snakes are worshipped when they should be killed.

Once I offered a Hindu half a month's salary to kill a cobra. Of course he refused it. When plague came to Burma the government tried its best to persuade the people to kill the bacteria-carrying fleas and the flea-carrying rats. "We prefer the plague", answered the Buddhist monk. The Jains are especially notorious harboring all kinds of virmin rather than take life. But in these disgusting extremes let us not overlook the high motives which prompt most Indians to protect animal life. "These little brothers also love their lives," the Indian would say with St. Francis.

Dr. Pose deserves our attention for more than the few moments we can spare. He is one of the very few Indians who have made a real contribution to science. His career began as a physicist in the Presidency College, Calcutta. He fashioned an eye that could see radiant heat and wireless waves. "Perhaps we do not sufficiently appreciate that protective contrivance which veils our eyes from insufferable radiance." Bose found that metal twitches under electrical conditions much as does muscle. Finding the physical and physiological closely related Dr. Bose was led to examine plant physiology. He invented some most ingenious and delicate instruments by which he made plants tell most marvelous tales of pain, fright, depression and joy. Says the magazine Asia, March number, Bose pinches a carrot with a pair of tweezers. An electric shudder courses thru the carrot's flesh. To the eye the shudder is unnoticeable. But the recording instrument magnifies the imperceptible spasm thousands of times by means of a mirror which sends a beam of light upon a screen or wall. So profound is the shock to the carrot that the beam swings a full eight feet an ocular evidence of pain that made vegetarian Bernard Shaw exceedingly unhappy when he saw it in London a few years ago." Perhaps some of Dr. Bose's theories require further proof. But he has astonished the scientific world by his brilliant records of the nervous system of plants and their very animal-like response to stimulation, fatigue, health and abuse.

In closing we must speak of the present Non-violent campaign for Home-Rule in India. In his campaign to relieve the 140,000 Indians in South Africa from governmental persecution, Mahatma Gandhi first impressed upon India its use as a weapon against the modern West. Writes Gandhi, "Non-violence is the first article of my faith, it is the last article of my creed. Ahimsa (non-killing) in its negative form means non-injuring any living thing. In its positive form it means the largest love. If I am a follower of Ahimsa I must love my enemy. It includes truth and fearlessness, it is the force of the soul." By this Soul-Force this great leader won his campaign in South Africa. After the war he persuaded the Congress party in India to adopt non-violent methods for winning home rule. Though all Indians have failed to live up to the fearlessness, the truth and love, - yes the perfection of character- for which Gandhi calls in his campaign, the forbearance of the nationalists in the face of great provocation is soul-stirring.

Tagore is also as positively non-violent, "We in India shall have to show the world what is that truth that not only makes dis-

armament possible but turns it into strength. That moral force is a higher power than brute force will be proved by the people who are unarmed. Life in its higher development has thrown off a tremendous burden of armor and a prodigious quantity of flesh till man has become the conqueror of the brute world. The day is sure to come when the frail man of spirit, completely unhampered by arms and airfleets and dreadnoughts, will prove that the meek shall inherit the earth."

"As for war I call it murder, there you have it plain and flat, I don't have to go no further than my testament for that." Asoka would change "testament" to "conscience" but he would wholeheartedly endorse this expression. We've talked the abolition of war for centuries. Is it not time that we rise up in our wrath and say "This shall not be!" We are not all pacifists. We know that non-resistance will not do for a mad dog.

But when anyone, be he Asoka or Gandhi, Quaker or Bishop, when anyone at any time in any way points to a way to rid our war-weary world of the disease of war, let us give him the attention and support that his message deserves. For this is sure, the world is not big enough for the Spirit of War and the Spirit of Christ. One or the other must begone.

111. AKBAR AND TOLERANCE.

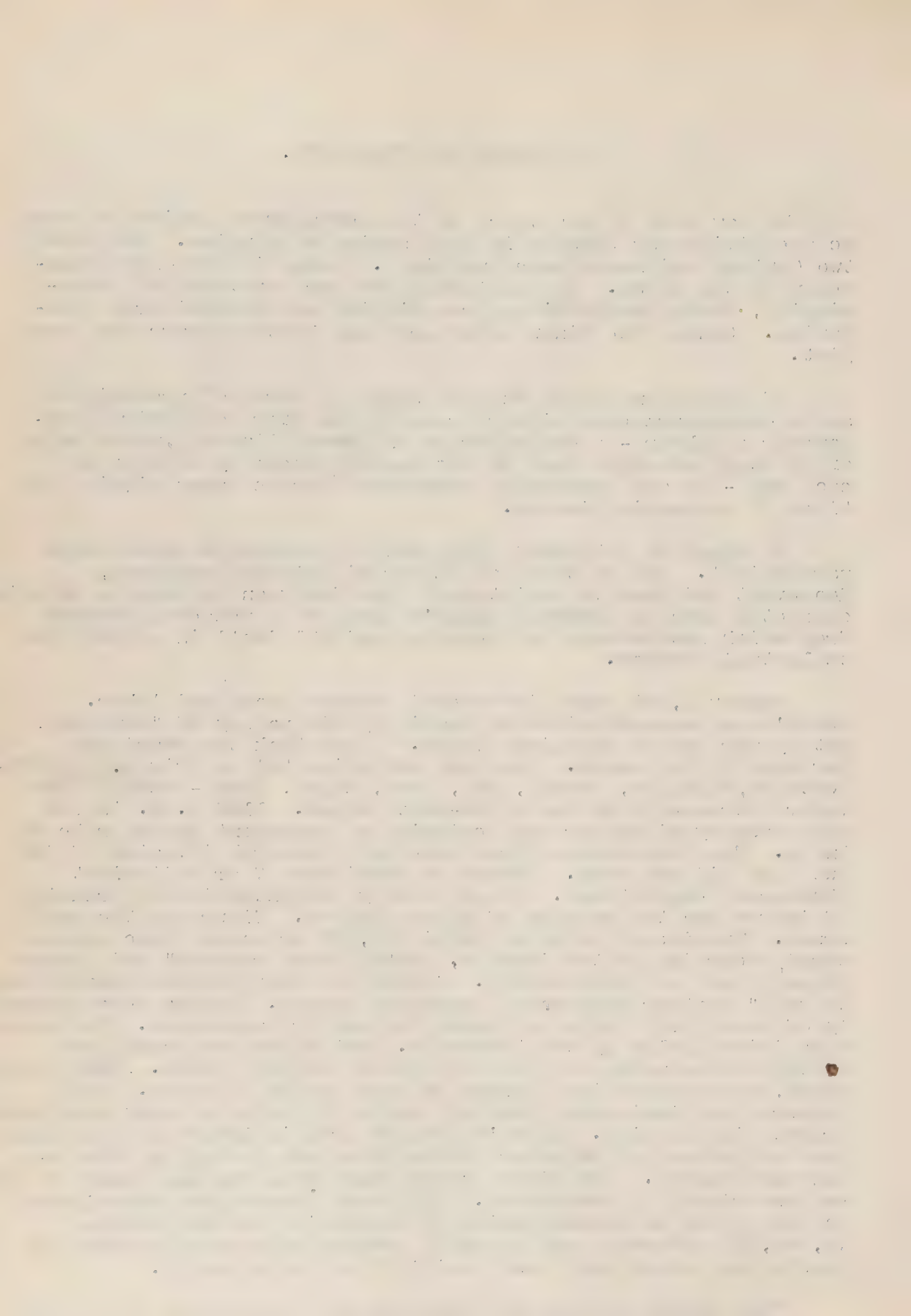
We now come to the third of the seven great Indians to whom we are giving our thought in this series of studies. The first two Gautama and Asoka were Buddhists. Akbar is the only Moham-
medan of the group. The following two were converts to Chris-
tianity, Sadhu Sunder Singh from Sikhism and Ramabai from Brah-
manism. Gandhi the Hindu comes next and lastly Tagore the Sama-
jist.

Of Buddha and Asoka we must speak in terms of probability as no contemporaneous history records the story of their lives. However of Akbar - a contemporary of Queen Elizabeth, whose reign of 49 years exceeded that of the English Queen by 2 years at each end - we can speak more accurately for he comes within the times of authentic history.

To speak of tolerance along with a Mohammedan ruler seems paradoxical. Can we think of Kaiser Wilhelm and meekness, Roosevelt and Passive resistance? Yet Tennyson is true to Akbar's character when he presents Akbar's dream of a peaceful country from which intolerance had departed and all dwell in perfect in-
tellectual freedom.

Nearly 2,000 years intervened between Asoka and Akbar. Asoka's successors failed to profit by his policy of "Conquest, not by war but by religious truth." They took the sword and perished by the sword. The next centuries tell a frightful story. Scythian, Parthian, Mongol, Hun, Arab, Afgan, Turk - wave of in-
vaders streamed thru the north-west passes. 1186 A. D. is the date usually given for the beginning of permanent Moslem rule in India. The Mohammadans first came with the Arab invasion of 664 but they did not stay. Mahmud of Gazni made 7 or 8 distinct plundering expeditions. He especially delighted in the breaking of images and the robbing of Hindu temples. Timur was the most cruel. Outside of walls of Delhi 100,000 prisoners were slaugh-
tered, according to the invader, for "military reasons" and a huge pyramid made of their skulls. "Countless infidels were despatched to hell" another Mohammedan despoiler boasts. Hindus were common-
ly offered their choice of death, tribute or conversion. The weaker ones joined Islam by the thousands. But there were countless martyrs whose names are not recorded on earthly books. Many Hindu women, were forced into harems to bear Moslem children. Arab traders have immigrated into all parts of India and many have been ardent missionaries. Islam's freedom from idolatry attracts some. Its brotherhood of believers makes it a boon to many of the de-
pressed classes. Its simple creed draws some who are weary of the endless ritual of Brahmanism. All these things have contributed to the spread of Mohammadanism in India till now it numbers 70,000,000 adherents and is still growing more rapidly than the population though much less rapidly than Christianity.

Long before Akbar's day Buddhism had disappeared in the land of its birth. Or rather we should say that it was absorbed by a revived Hinduism. No act of kindness or teaching of gentleness



ever dies. All thru India the effects of the Buddhist teaching are apparent though the name is gone. But revived Hinduism offered what Buddhism sadly lacked, a personal worshipable god. Siva and Vishnu are the names commonly applied to the object of the modern Hindu's worship. 10 incarnations are claimed for Vishnu. The first ones were animals. The mythological heroes, Rama and Krishna, are worshipped as the 7th and 8th incarnations. Buddha has been placed 9th in the Pantheon. A 10th incarnation is expected. Some followers of Gandhi are saying that he is the long expected incarnation of Vishnu. Some students of the Christian scriptures among the Hindus are saying that Christ should have this place. In urging this they really are showing their admiration for him. The thought of calling Christ an incarnation of Vishnu seems repellant and dangerous to us. But some thoughtful Christians of India are saying, "Let Hindus have Christ. Let anyone have him. The name by which they worship him is immaterial just so that they worship him. In his clear shining light the lesser incarnations will fade and disappear. And the so-called Vishnu incarnated in Christ will gradually become the loving Father whom we know Jesus' revealed. We joy in giving Christ to individuals and nations. God first gave him to Judaism. Shall we hesitate to give him to Hinduism"? But our hesitation will make little difference. Hinduism will turn to him as surely as the blossoming sun-flower turns to the rising sun.

The Bagavad Gita was in Akbar's time and still is the most widely read book in India. Like our gospels it is printed in cheap editions, sold for a few pennies and available most any where. Like many books of sacred scriptures it is the compilation of many minds thru many years. Inconsistencies in its effort to harmonize several philosophical systems are evident. Careful analysis reveals a developing thought leading up to a lofty height. To give it more authority it has been inserted in the middle of India's great epic, the Mahabarata. The Bagavad Gita has been called "The Autobiography of Hinduism" and "The cry of the Hindu for an Incarnate Savior." Let us glance at one of its leading incidents. Arjuna, the chieftan, finds himself about to engage in battle. On the opposing side are many of his friends, some are close relatives. Naturally he draws back and says to Krishnan, his name for God, who has appeared as his chariot driver:-

I yearn not after victory, neither after dominion nor pleasure. What good have we in dominion, My Lord? In joys or in life itself? I will not slay these though they kill me, dread Master: No not for dominions over the three worlds - how then for this earth?

Krishnan replies: "Thou art grieved for those who need no grief, yet speakest thou words of wisdom. They that know grieve not for the dead or the living. He that dwelleth in each man's body is forever indestructable, Therefore for all these creatures thou oughtest not to grieve, But if thou undertake not this righteous contest, then by putting aside right and honor thou incurrest guilt. Accounting equal pleasure and pain, gain and loss, victory and defeat gird up thyself for the battle. So thou shalt not incur

guilt. Thy service is in the work only, but in the fruits thereof never. Be not impelled by the reward of works, neither be attached to do no work.

If a man ponder things of the senses, attachment arises unto these

And from attachment is born desire, and from desire springeth contention.

But if a man move among things of the senses with senses freed from longing and aversion, And swayed by the inner Self, he being self-restrained cometh unto serenity.

Committing all works unto me, with heart fixed on the eternal self Without expectation, saying not "This is mine" without grief, so gird thyself for the battle."

A preacher who proposed substituting the Gita for Leviticus in the Bible lost his denominational head. Was it your church.

When Akbar came to the throne the ancient Syrian Church was being battered and bruised by the first Christian missionaries from the West. This Syrian Church of India is much older than any protestant denomination. Tradition says that St. Thomas preaching thru Arabia and Persia started this church in India. Apostles from Syria nourished it. In Akbar's day it was a prosperous self-governing church of $1/3$ to $1/2$ a million, entirely uncontaminated by western dogma and ritual. But its very prosperity and its lack of evangelistic zeal had made it static rather than growing. While the Mohammedan Akbar preached tolerance let us note the lesson taught to India by the first Christians from the west. Portugal ruled in south-west India where were the headquarters of this church. Following the example of St. Francis Xavier hundreds of Jesuit priests were pouring into India. Xavier wrote to the Portugeses king, "Every governor whom you send out should be required to secure at least 10,000 converts per year." But converts from among the poor fishermen were easily won. Repeating a few sections from the catechism and submitting to a simple rite seemed to these simple folk a harmless way to win the good will of the rulers.

But the Jesuits who followed Xavier felt called to bring this Syrian church - this wandering sheep - into the fold of Rome. First the Jesuits trained some Indian priests and sent them to minister to the Syrian congregations. But they were not entertained long. Then the head bishop, called metropolitan was arrested and shipped to Rome where he disappeared. His successors were abused, bribed and browbeaten. But let us pass quickly over the black record of the first lesson in Christianity taught India. Finally by intrigue and persecution a packed assembly voted the Syrian Church into Rome. Prosperity had sapped the courage that faces catacombs and arenas and the stake. When Portugal was ousted from India by Dutch and English half of the Syrians mustered courage to revolt from Rome and continue to day as the Jacobite Syrian Church with nearly half a million members. Some years ago a group of reformers withdrew and started the Mar Thoma (St. Thomas) Syrian church. It is progressive, evangelistic and in close fellowship with the modern Christian churches which are arising all over India.

Moghul, the name of Akbar's dynasty, is Persian for Mongolian. In the 13th century under the Great Jengis Khan the Mongolian nomads extended their sway clear across Asia. China paid them tribute. Into Poland and Hungary they brought their devastation. "The best generals of the West were mere novices in the art of war beside the Mongolians" says H. G. Wells. Nestorian and Syrian Christian missionaries were widespread thruout Asia at this time. In regard to a period somewhat before Jengis Khan, Gibbon says there were more Christians in Asia than in Europe and Africa. Do we Christians of the West realize how much Asia had been Christianized before the rise of Islam? If so the greater our humiliation over the defeat it sustained. Why was Christianity defeated in Asia by the religion of Akbar?

The Mongolians were sympathetic to Christianity. They preferred it to Islam. To make Mongolia part of the Kingdom of God might have appealed to them. But to make it part of the dominion of some quarreling priests in Rome was unattractive. Jengis' successor Hublai Khan seems to have had a Christian mother and Christian wife. He admired Marco Polo and his kind. His great empire needed statesmen. So he sent to Rome for 100 men. Note his words. "Intelligent men acquainted with the seven arts, able to enter into controversy and able to prove to idolaters and other kinds of folk that the law of Christ is best." Was any Macedonian call ever clearer? Asia wanted 100 men who could give to its billion of people a reason for the faith that was in them. And Christendom answered by sending Pekin-ward two weak-kneed Friars who were swallowed by the whale of fear before they were well started. But a layman, Marco Polo, went on to needy Nineveh and delivered the message of Christendom - a bottle of oil from the sepulchre at Jerusalem. "Send us 100 Christian statesmen" called Asia. "Burn this oil in your bed room" muttered Christendom. And Asia became Buddhist in the East, revived Hinduism in the south, and in the west turned to the path of the prophet of Islam.

While Mahayana Buddhism was saying "Follow the gentle Buddha and revived Hinduism was saying "Worship Krishnan" glance at the creed of Calcedon. This was formulated by the Council which deliberated there in 451, formulated to unite the disputing sections of the Church and win the world:- "Christ is perfect in God-head and perfect in manhood being truly God and man. He is of reasonable soul and body consubstantial with the Father as touching his God-head and con-substantiam with us as touching his manhood - - - acknowledged to be in two natures without confusion change, division or separation." But doctrines about diety never saved anyone. And confusion, change, division and separation are exactly what resulted in Western Asia till Mohammed came with his clear-cut call, "There is one God Allah and Mohammed is his Prophet." Islam won because it was a better religion. Its simple creed and its brotherhood of believers triumphed over the confused creed and quarreling sects of a Christless Christendom. Christianity failed in Western Asia because in disputing about the nature of Christ it forgot to live like Christ.

Please note three captures of Jerusalem. (1) By the Arabs under Omar, brother-in-law of Mohammad. No bloodshed. Christians undisturbed in their temple worship. (2) by the Christians, the



Crusaders. Says the Ency. Britanica, "The slaughter was terrible the blood of the corpses ran down the streets until men splashed in blood as they rode. At nightfall 'sobbing for excess of joy' the crusaders came to the sepulchre and put their bloodstained hands together for prayer." (3) By Saladin the Moslem Kurd. No bloodshed. When we see the Turks burn and outrage the helpless of Symrna, an inexcusable crime, let us not forget the lesson of atrocity which we Christian crusaders taught them.

The zenana system of India is a constant reminder of Moslem untrustworthiness. The immorality of Mohammadan invaders was so notorious that Hindus of North India were compelled to protect their women-folk by shutting them in inner rooms of their houses and by covering them face and all whenever they traveled. It is a prison system forced on the women of India by the lust of men. Among the poorer classes the zenana imprisonment is fortunately seldom found. But it is common among the middle classes especially where the Moslem population is strong. And among the rich, even when there is no excuse for it, it seems the fad to travel "Gosha", that is hidden from masculine eyes. Denied fresh air and exercise, no wonder the death rate is 33% higher among these gosha women. Better protection and higher moral standards are helping to remove this veil which too long has shut out the sunshine for India's woman.

Just after Columbus discovered America, Baber, A Turkish chieftan descended from Jengis Khan the Mongolian Emperor, fled into Afghanistan and soon made himself master. It was easy for Baber to conquer north India for it had long been a prey to petty quarrels and longed for a strong hand that would bring peace. Akbar, his grandson, came to the throne when but 12 years of age and actually administered it from the age of 18. His was not a peaceful reign. Intrigue at the center and uprisings at the circumference of his extensive empire kept him often on the war path. At its greatest extent his empire included all but the most southern section of present day India and it included more to the north.

Akbar was robust in physique, swam any impeding rivers as he marched, personally led the attack. But unlike most of his predecessors in India he was merciful to the conquered and never inflicted cruelty beyond what he considered the needs of war. Akbar had no hesitation in carrying on war. Yet after his presence on the battlefield was no longer needed he withdrew to give his time to more constructive work, always with instructions to practice no cruelty on the captured. This quality stands out in pleasing contrast to the spirit of revenge and "destroy the infidel" so commonly met among Akbar's co-religionists.

Akbar's effort to alleviate the hardships of women is especially commendable. The Hindu custom of encouraging, almost compelling the widow to sacrifice herself on the funeral pyre of her husband he resisted. Once he rode 200 miles in two days on horseback to dissuade a Rajah from forcing his son's widow into this cruel death. He forbade the marriage of girls before puberty though such a law he found difficult to enforce. And he permitted the remarriage of widows. One wishes that there had been more condemnation of the harem and the zenana, but Akbar seemed

to miss the wrongs to women imposed by Islam. Pandita Rama Bai in visiting the marble palace built by one of these Moghul rulers has stated that what stayed in her memory was not so much the grandeur of the marble towers but the harem dungeon and gallows deep below. Considering this we must credit Akbar with much earnest effort on behalf of women through we might have expected more.

In education also Akbar's aim was high, but he had little help. It is reported that he himself could neither read or write. The best educated Hindus, The Brahmins, were primarily interested in keeping education within their caste. The Mohammedan teachers did not want general education, they only wanted the Koran memorized and its intolerance and hatred of the infidel ingrained in Moslem youth. Akbar did start and endow many schools. But he did not give a general educational system to India, nor has it yet been given. Akbar did not think in terms of the common people. Few kings do.

Akbar's system of administration and revenue is remarkable for his age. Much of his scheme for taxation and for the division of responsibility the British government has continued. King George is today known in India by Akbar's title, "Kaiser-i-Hind." This great Moghul had friends and called to responsible office people of all races, castes and creeds. "Because the ruler happened to be born a Moslem is no proof that it is therefore true for all mankind," Akbar very tolerantly stated. His effort was to build not a Moslem or a Mongol or a Turkish kingdom but an Indian kingdom. He knew that this called for the best brains of all the people. Would that modern sultans understood as well that "in the multitude of counsellors is wisdom."

Akbar was modest in his pleasures and most careful in planning the use of his time. We are told that he slept but three hours per day. Certainly after tending to his many administrative duties he kept time for art and literature and religious study. The most important Sanskrit works were translated into Persian. Majestic buildings of marble were erected which would be more famous had they not been surpassed by such buildings as the Taj Mahal, built by Akbar's grandson Shah Jehan. These Moghuls were master builders. When one looks on the grandeur of their work one can not but think of the noble thought in which their works were conceived.

A Thursday night Open Forum was an innovation of Akbar's day. Two brothers, sons of a learned free-thinker and Akbar's most trusted friends were leaders in the discussion. A frank expression of opinion was encouraged. Representatives of varied schools of thought were invited to the discussion.

But most unique of all Akbar's efforts was his calling of a "Parliament of Religions." Max Müller calls him the first student of comparative theology. Representatives of all the religions of his empire were invited to Delhi to help him work out a religion which might win the support of all his subjects. This inscription for a temple written by Akbar's closest minister, Abul Fazl, reflects the thought of the emperor, "O God in every temple I see people that see thee, and in every language which I hear spoken, people praise thee. Polytheism and Islam feel after thee. Each re-

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ligion says thou art one without equal. Sometimes I frequent the Christian cloister, and sometimes the mosque. But it is thou whom I search from temple to temple. Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of thy truth. Heresy to the heretic, and religion to the orthodox, But the dust of the rose-petal belongs to the heart of the perfume seller." But Akbar's thought was greater than the accomplishment - as all dreams must be. A recent copy of the Indian Review says, "The most admirable aspect of Akbar's rule was his attempt to introduce the spirit of toleration into a ^{face to which it was a duty to p}secute the Kaffirs (Hindus). He rightly attempted to found a cosmopolitan religion which was to have the advantage of not loosing what is good in any religion, while gaining whatever is better in another. The Din-i-Ilahi was the result. This divine faith is almost impossible to define. We have Shiah Moslems and Sufi Moslems claiming Akbar. The Hindu, Parsee, Jain nay even the Jesuit and the Theosophist likes to claim the Emperor as his own. Akbar has been called "too religious to profess any form or creed and too positive in intellect to conform to a positive belief."

But the "Divine Faith" was never accepted by the people. It failed to attract the Hindus and it displeased the Moslems. Only one high grade Hindu became a disciple of Akbar. The Rajputs refused one and all to be initiated. Though doubtless new sympathy and better understanding came from this parliament, an acceptable religion could not result. Moslems were especially insistent on the supremacy of Mohammed to all other prophets. Worst of all were the Jesuits of Goa who were so sure that only they had the truth that the tolerant Akbar indignant at their intolerance drove them from his court. These Jesuit fathers had been invited to the court in this letter, "To the Chief Padre, in the name of the Lord, the letter of Jabal-ud-din Mohammad Akbar, King, by the Hand of God---- know that I am well disposed toward you. I am sending my ambassador and an Armenian Christian, the interpreter, with the request that you will send me two learned Fathers and the books of the Law and *especially the gospel.*" Akbar received the Bible reverently, kissing it and pressing the gospels to his heart. He visited the Jesuit Chapel, ordered a copy of the Madonna for his own chamber. He went to mass but significantly reproached the father, "You ate and drank and you did not invite me."

But Akbar's argument and persuasion could not budge the Jesuits from their position which was in essence - take all of Rome or none, Finally the Jesuit leader, with some truth but more ~~error~~ denounced Akbar to his face for using religion as a servant of imperial policy. Even then Akbar remained friendly and gave them a safe conduct home, but he was done with such a profession of a monopoly of truth.

Akbar died at 63 after 45 years of active administration. He died amidst the prayers of his chief mullah, i.e. Mohammadan teacher, so it would seem that the faith of his childhood was strongest in his heart. He died too entreating forgiveness from any whom he might have offended. But his death was saddened by the intolerance of his son, who once had rebelled but had been forgiven by his father. Akbar had taken the Moslem creed off of the coinage, the son restored it. Akbar had annulled all legal sanctions even for practices ordered by the Koran, the son restored the penalties for disobedience. Akbar had removed the poll tax which Mohammadan

conquerors usually impose on conquered infidels, the son re-imposed it. The son, too, struck dead Akbar's beloved counselor the author of the inscription we read, yelling, in Tennysons, words, "Hast thou brought us down a new Koran from Heaven? Art thou the prophet? Can't thou work miracles?" Akbar's bigotted great grandson Aurangzeb so strained the loyalty of his Hindu princes that they rebelled and overthrew his empire. When Buddhism was gone revived war in India brought fearful massacres. When Akbar was gone revived intolerance brought the overthrow of the Dynasty of the Great Moghuls.

What is Akbar's Message to our Day? "There is one God and the Emperor is his Vice-Regent." This was the creed formulated by Akbar's Parliament of Religions. Mohammedanism has always been a strong protest against the divided God which Christianity has too often been guilty of perpetrating. "How long since your God died?", Christians are still twitted in India. Have we Christians not put far too much emphasis on the Trinity? Man too has a triune nature but we don't forever talk about it. Had we avoided this emphasis which so easily confuses backward peoples there might have been no Islam in the world.

Furthermore the Jews thought Jehovah belonged to them. Akbar would say, "The Christians think God belongs to them. What matter whether his name be Allah, or Vishnu, Siva or Jehovah." Are we tolerant enough to grant that the thousands who call him Krishnan are to call "Our Father"? "The Emperor is his Vice-Regent" This is a bigger doctrine than the divine right of kings, it is that of the divine obligation of kings, and Akbar so accepted it. Of many a comparatively good Moslem ruler we read, "He reserved his favors for those of his own faith." Not so Akbar as he thought of his God-given obligation to all. But are not you and I also Vice-Regents of God, divinely appointed to rule our bodies, our minds our machinery, and the nature about us, all of which, Dr. Swain reminds us, are instruments of God.

"In the clash of opinions truth emerges." Akbar would have whole-heartedly endorsed this expression. He wanted to lead his people toward a unity of belief, but he was wise enough to exclaim, "Why should I claim to guide men before I myself am guided?" He applied this to moral conduct, holding himself to few pleasures, little sleep, little wine, and self-imposed tasks. But he also applied it to intellectual life and insisted on keeping his mind ever open to truth. But pity the people who are afraid of arguments such as one who said "Dr. B is such a fascinating speaker that I'm afraid I might be lead to believe what he teaches." None so blind as those who will not see! None so pitiful as he who imprisons his mind. Choosing to stay in his own little yard - and we must grant that there are beautiful flowers there - he misses the call of the mountains, climb to the heights, breath deep of the joy of freedom to think. If our opinions are afraid of argument are they worth keeping?

Akbar showed how one can differ in opinions yet still love the person. We must not confuse opinions and personality, cultures and peoples. We can condemn the one and still love the other. Akbar welcomed those who dared to differ. Does our world need this

being drawn by the same loving

message? Here is an answer clipped from a recent publication:-

"The first sewing machine Howe put on exhibiton was smashed to pieces by a mob. Every engineer in the country called Westinghouse a fool. In 1842 bathing in a tub was condemned as a corrupting luxury and denounced by the medical fraternity. An inventor was put in the asylum for saying that he could transfer the human likeness to a tin plate. Scientists prove d the long range gun an impossibility while Paris was being bombarded. In 1828 the Lancaster school board recorded in its minutes, ^{but people are welcome to use} "People are welcome to use the school house to debate all proper questions, ^{and rank infidelity} and rank infidelity. There is nothing in the Word of God about them. If God had designed that his intelligent creatures should travel at the frightful speed of 15 miles per hour, by steam, he would have clearly foretold thru his prophets. It is a device of Satan to lead immortal souls down to hell."

"The church should keep the thinkers within its fold. Fools deride. Philosophers investigate." "Prove all things. Hold fast in that which is good."

"Let there be no compulsion in Religion." This hardly sounds as though taken from the Koran but it is. One of our privileges is to hold people of other faiths up to the best in their sacred scriptures. Akbar stood whole-souled against any form of compulsion. Circumscision was postponed until the age of 12 that there might be freer choice. Government pressure in favor of any faith was removed. His harshest words were ^{for} the preachers of Islam and priests of Rome because they used compulsion.

A brief glance in closing at tolerance in India. We can sum it up in three sentences. There is too much tolerance of immoral conduct. Did you read of the colored brother who rose in prayer meeting and said, "I'se told lies, I'se beat my wife; I'se got drunk ain't neber done, I ain't neber lost my religion." Though India is strong on religion she has failed to link right conduct to it. Then India has been intolerant of those who violate caste or creed ritual. A Mohammadan may rape or kill infidels and meet little condemnation at home. But let him change his creed and often his life is sought by his own family. Hindu sons similarly may do most anything except neglect the ceremony prescribed by caste law. But it is encouraging to find that leaders of all religions are seeing this misemphasis and urging the spirit rather than the letter of the law.

But India has always been tolerant in permitting freedom of belief. One of the rules of Tagore's school is that no one may speak disparagingly of another's faith. Dr. Bose publishes of his Research Institute, "It is open to all the world, free to all races, men and women alike."

We must admit in shame that intolerance of belief in India has largely come from the outside. First the Moslem, then the Jesuit, then some protestant missionaries who are inexcusably narrow in their dictatorial dogmatism. In regard to the required study of the Bible in Mission schools there has been much discussion. A Conscious clause providing that in all schools aided by government, boys who conscientiously object to religious teaching may withdraw for that period, provided there is no school near for

them to attend has been passed^{as} law in some of the provinces. What should be our attitude? Shall we continue to make Bible study compulsory in our schools, letting students exercise their option by going to another school? A fine Hindu editor has written, "For our part we hold that the innate nobility and beauty of the life and teachings of Jesus are such as to commend them the more to men of all religions the less there is of compulsion in the methods of their propagation. The more Christian missions concentrate on Christ the less will they find compulsion helpful to their mission in this land." This question is very real among Christians of India. There are arguments on both sides. But I find myself inclined to believe that even in our mission schools the study of the Bible should be optional.

In closing this study of Akbar and Tolerance we must all of us have a taste of Tennyson's superb poem, "Akbar's Dream." Referring to ritual and sacrament Tennyson puts into Akbar's mouth these words:-

"And what are forms?
Fair garments, plain or rich, and fitting close
Or flying looslier, warmed but by the heart with-
in them, moved but by the living limb. And cast
aside when old for newer-forms!
The Spiritual in nature's market-place,-
The silent alphabet-of-heaven-in-man
Made vocal - banners blazoning a Power
That is not seen and rules from far away.
-----And serve that Infinite
Within us, as without, that All-in-All and over
all the never changing One And ever changing
Many, in praise of Whom
The Christian bell, the cry from off the mosque,
And vaguer voices of Polytheism
Make but one music harmonising, "Pray."

Finally the Dream itself and may the western race of Akbar's Dream be true to Tennyson and as tolerant as God himself!

"I dreamed that stone by stone I reared
a sacred fane,
A temple, neither Pagod, Mosque, nor Church
But loftier, simpler, always open-doored
To every breath from heaven, and Truth and
Peace
And Love and Justice came and dwelt therein.
But while we stood-----I watched my son
And those that followed, loosen stone from
stone,
All my fair work; and from the ruin arose
The shriek and curse of trampled millions,
even as in the time before; but while I
groaned,
From out the sunset poured an alien race,
Who fitted stone to stone again, and Truth

Peace, Love and Justice came and dwelt therein,
Nor in the field without were seen or heard
Fires of Suttee, nor wail of baby-wife,
Or Indian widow; and in sleep I said
"All praise to Allah by whatever hands
My mission be accomplished!"

IV PANDIATA RAMABAI AND "OTHERS"

In this our 4th study of Indian leaders we shall give our attention to Pandita Ramabai. As she is the only woman among the seven leaders selected we shall try, in this study, to picture to ourselves the life of the women of India. RamaBai means "Delight-Giver." Her father, by the very name he gave her showed that he wanted his daughter's life, ^{to be for} "Others." And we shall take as the subject for this study, "RamaBai and "Others."

In our first study our thought was on tolerance in India. We noticed that intolerance refuses to give to "others" that same freedom in belief and conduct which we claim for ourselves. The Moghul empire in India fell because it was intolerant of the beliefs of others. The great grandson of Akbar, unlike Akbar, endeavored to force the Moslem creed on others and ruined his kingdom. Of all the western nations, possibly excepting the U.S., Britain has been most tolerant, always insisting on freedom in religion. Hence she has been most successful as a colonizer.

But Britain was led to India not for the sake of "others" but to make money for herself in trade. A disturbed country was not conducive to trade, so the British East India Co. hired troops, took sides among the warring states, and gradually extended its rule to include most of India. Brahmin, Moslem and Sikh missionaries might preach as they pleased but because Christian missionaries working for others, might interfere with trade they were hampered and even refused admission. Carey, though an Englishman must flee to Danish India to begin his great labor. The Company wanted no disturbance of its trade. "Safety to trade first," was its motto in all its policies. When the East India Co. found that missionaries were useful in diplomacy and in training bookkeepers and translators it became more tolerant, selfishly tolerant. Said a native Rajah about Swartz, a missionary from Germany who had been conducting negotiations for the Company, "Send me the Christian, he will not deceive me." Carey too was called to teach in the government college at Calcutta.

The reaction to the extension of the power of the British East India Co. came in 1857. There were many causes for the India mutiny but most of them were due to the lack of thought for the claims and sentiments of "others!" After the mutiny the British Parliament assumed the government of India and stated its recognition of its responsibility to rule for the benefit of the people.

But even in these later days the old desire to get rather than to give has too often cropped out in Indian administration. Shall we look at one example, cotton? India raises a large amount of cotton, more than she needs, and, before the advent of the British, made her own cloth. But the Lancashire weavers went after the cloth trade. They bought India's cotton, made it into cloth with their big looms and could undersell the Indian weaver. India saw her great cloth-making industry slipping from her. The logical thing was for India to levy a duty on imported cloth which would protect ~~her~~ ^{her} industry at least until modern weaving looms could be

introduced to compete with Lancashire. But the British trader did not think of "others." He was interested not in the right thing but in the profitable thing and thru the British Parliament he forced his will on India. When the duty on imported cloth did come later, an equal excise was put on Indian woven cloth. When India protested the British representatives answered almost as bluntly as this. You must accept, we have the force. Thus Britain I fear taught India a lesson in selfishness.

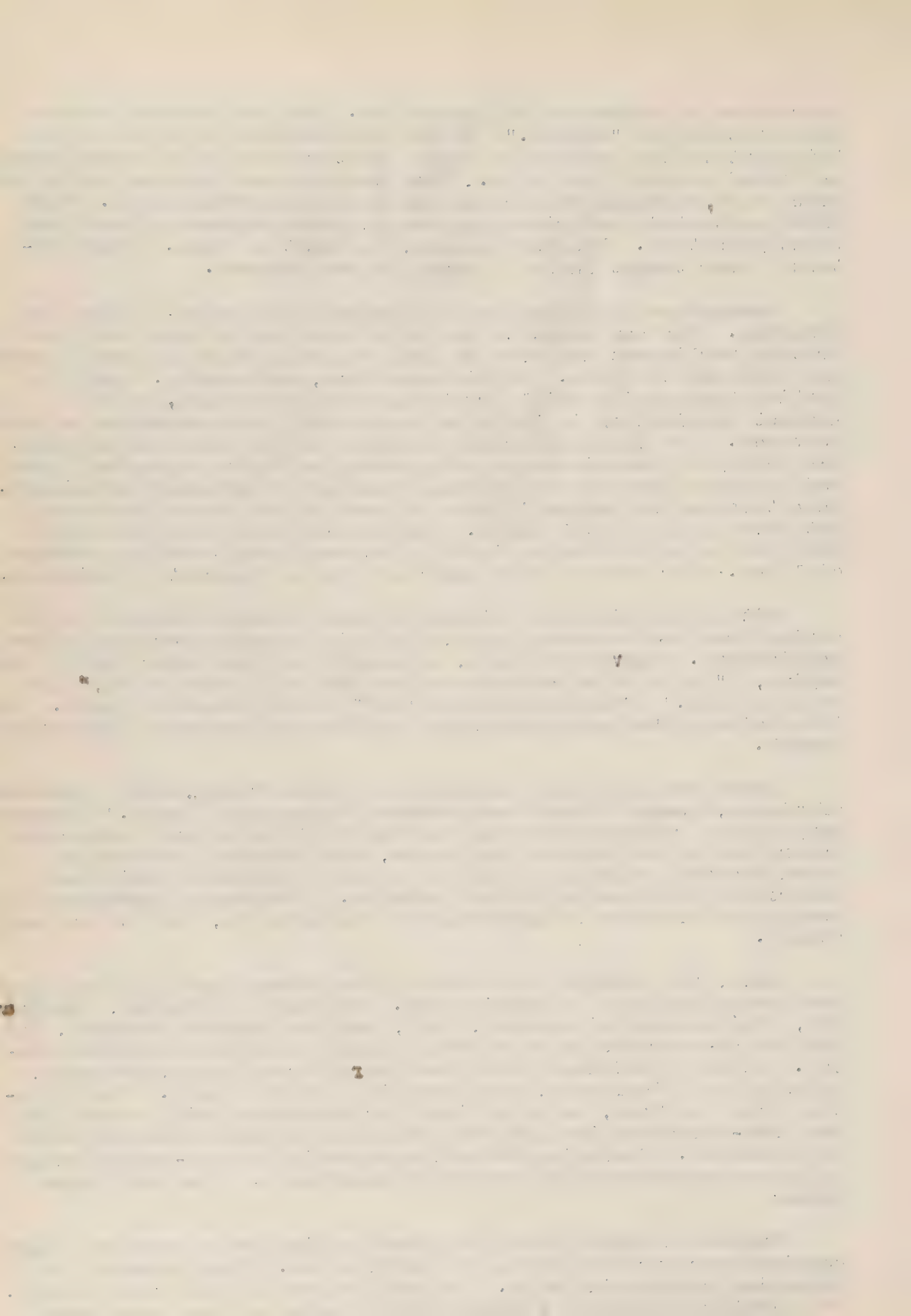
However no Britisher would dare say that today. Times are changing. One can point to scores of acts which show that the British Parliament has come to feel its obligation to bring peace and progress to India. Selfishness dies, not easily. And the British trader will still try to dictate government, policy. Against prohibition in India he is putting forth strenuous efforts just now. But India mistrusts his kind and he will not succeed. The policy of the missionary who seeks profit in contented lives and changed character is gradually coming to dominate Parliament. Were this not so England's hour of need in the recent war would not have found a loyal India. Let America similarly make sure that her policy to Mexico is not dictated by oil-seeking commercial men. Our hour of need must not find a mistrustful neighbor.

With the diminishing financial profits which Britain is securing from her trade in India, there is a new danger from a new selfishness. Many Britishers, especially of the Labor Party, are saying, "India is an expense rather than an income to us, let us clear out." The interests of "self" took Britain to India. May the claims of "others" determine the time and method of the withdrawal.

About the time that Rama Bai was crowned "Saravathi" goddess of wisdom, Queen Victoria was crowned "Empress of India." Though many of the reforms affecting the women of India would have come regardless of who was on the throne, the personal interest of Queen Victoria stimulated the officials in India to their best efforts in this needy field of service. The forward movement has been slow for India is incorrigibly conservative, but it has been steady.

Sati, the burning of widows on the funeral pyre of their husbands was abolished by law in 1829. The Indian Reformer, Ram Mohan Roy, the Scottish missionary, Duff, and the British Governor, Lord Bentick co-operated in strenuous effort to abolish this cruel custom. It is a good example of how these three forces, Reformer, Official and Missionary, work hand in hand for India. The Christian from the West, be he official or missionary will today find many non-Christian Indians who are eager to banish customs built on falsehood. There is abundant opportunity for co-operation and it is co-operation which develops fellowship. Let me illustrate:

One day a letter came to my desk asking me to serve as joint commissioner for Boy Scouts in the District. This movement is spreading rapidly in India. In our district are 30 to 40 troops. This letter was from a British official who had been deputed to supervise the Boy Scout work for South India. The Joint Commissioner to serve with me was a high caste, Brahmin lawyer. So many



Brahmins are self-seekers that I confess to a prejudice arising in my mind against him. It was nearly a month before I called at his home. He was out. I left my card. Next day he cycled 3 miles against the monsoon wind to our home. In the frankest way we formulated our plans. I learned how much time and money he was giving gratis to the Scout work. He knew far more about knot-tying, camp-making etc. than did I. Knowledge changed that first suspicion into respect. Then the Hindu lawyer and the Christian Missionary co-operated in starting new troops, raising money, conducting scout-masters training camps etc. When the Prince of Wales came to our capital, my colleague rose from a sick bed and came to the station to look after the comfort of the 400 scouts who were to bear our greetings to the Prince. A few days before I left India, with an American friend, I visited this Joint Commissioner. He called in a Brahmin friend and Scout official. While we four talked over the future of Scouting in our District his pretty daughter served us with tea and cakes. I can't adequately tell you what it means for a Brahmin to eat with a foreigner. Most Indians will not eat with their wives. Most Brahmins will not eat with those outside their own little sub-division of the caste. But to eat with a beef-eating American! Next to inter-marriage¹³ is the last step in breaking up caste. The joy we Americans felt at being taken into the family in this way was real. Do you wonder at the real brotherhood we feel with a man like this Joint Commissioner? And that we missionaries are on the watch for opportunities to co-operate with Hindu Reformers? For co-operation opens the door of fellowship.

And so as we come to Ramabai's times we find many forces working together to remove the burdens from Indian women. Yet truth demands that we look into the Law of Manu and know the attitude of orthodox Hindus toward women. One day the highest class in our Normal school read the story of Geraldine, a story quite popular in India. These students compare in intelligence with college Sophomores. The story centers around the many things such as the pretended murder of his children which a king did in order to test the loyal obedience of his wife. When she had endured all uncomplainingly the king restored his wife to her queenship. "Do you think the wife did right in submitting to all this tyranny?", I asked. No negative answer was heard. "Should a wife not protest when she thinks her husband is killing her children? "A wife's duty is to serve and obey" was the answer. "Shall a wife choose God's will or her husband's will when they plainly cross"? "To a wife her husband is her god" came the prompt reply from more than one Hindu.

The Law of Manu is not considered binding by the reformed Hindus. But the orthodox, - and the mass of Hindus are orthodox, - still claim it to be authoritative. When a bill to raise the age of consent from 12 to 14 was introduced in the legislature the Law of Manu was quoted against it and it was defeated. When a bill permitting inter-caste marriages and making the children of such, legitimate, was introduced orthodox Hindus fought it tooth and nail often quoting the Law of Manu against it for they know that the passage of such a law will undermine Hinduism. But Manu like Moses must go before a greater light. The handful of Indian reformers like Gandhi and Ramabai are the thinkers, the Magi, to whom the

star of Bethlehem has been revealed, though they do not always recognize the source of the protest which they preach.

Tiruvalluvar, the Tamil poet, says of a good woman, "Bowing not before the gods but before her husband." Ramayana has this line, "Like the shadow to the substance, to her lord is faithful wife."

The following quotation is from Manu:- "Though destitute of virtue, or seeking pleasure elsewhere, or devoid of good qualities yet a husband must be constantly worshipped as a god by a faithful wife." It is not considered polite for a wife to ever mention her husband's name. A man's name was Suppu. Because it sounded so much like her husband's name this good wife would not use our South Indian word for salt, Uppu.

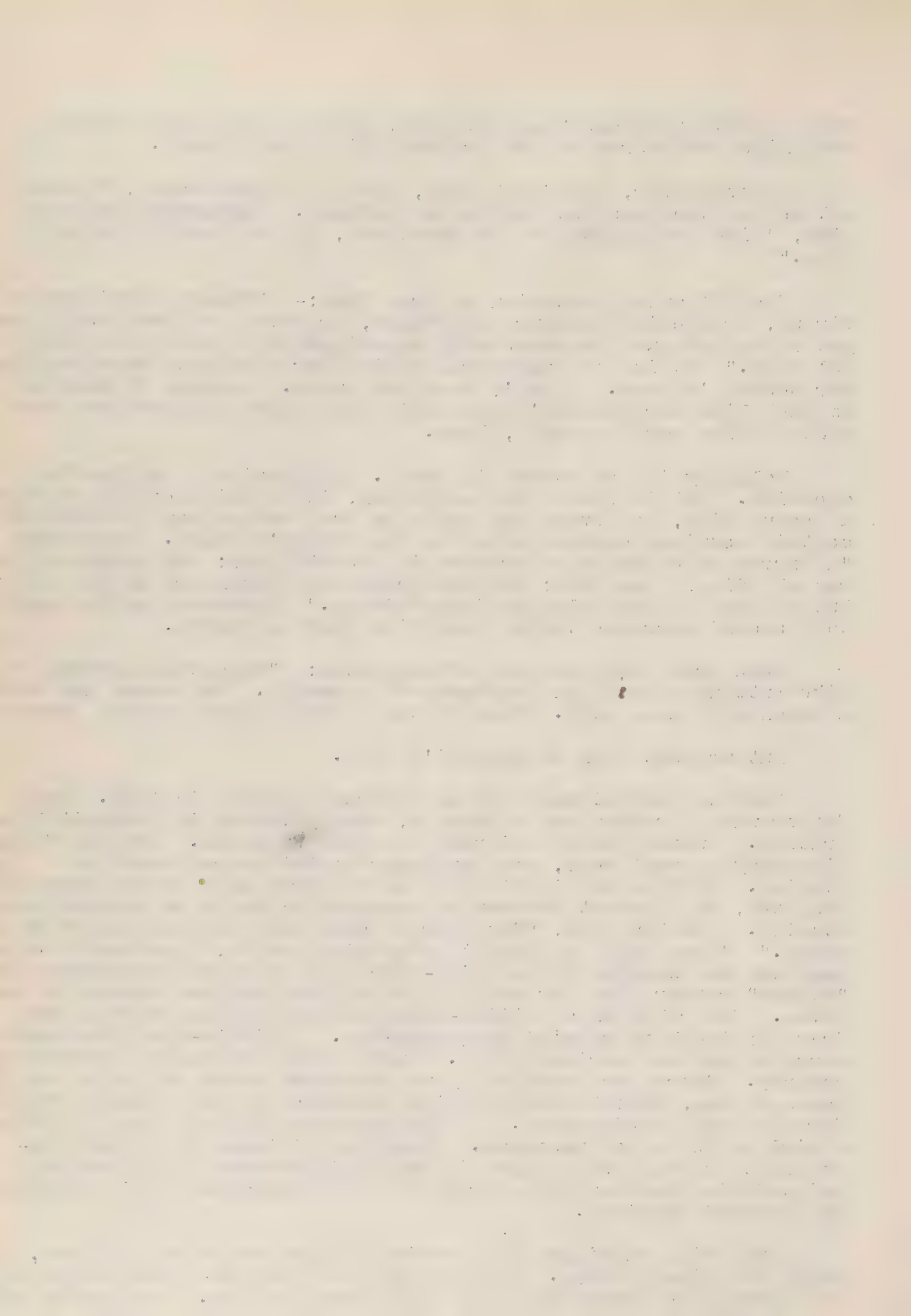
Polygamy is not common in India. Ordinarily a man has but one wife. But if that wife has no son, it is quite common to take a second wife, for every man feels he must have a son to carry on certain required ceremonies after the father's death. Manu says "A barren wife may be superseded in the 8th year; she whose children all die in the 10th; she who bears only daughters in the 11th; but she who is quarrelsome without delay." The practice in regard to a second marriage varies much with varying castes.

Here are a few proverbs often quoted: "Educating a woman is like putting a knife in the hands of a monkey. Say woman and even a demon will have pity. What is the poison called nectar? Woman."

But we must turn to Ramabai's life.

Pandita Ramabai was born in a forest retreat in 1858. Her father was a Brahmin and a scholar, widely versed in Sanskrit literature. Custom forced a 9 year old wife upon him. But the father like many a great soul, rose superior to the sacred texts he studied. He took his little wife as tenderly as a father takes his daughter, to a forest retreat to educate her while he pursued his studies. The law said, "The Sacred Vedas shall not be taught to a woman." "They shall be taught to my little wife," answered the husband who was showing to his girl-wife that same kindly thought for "others" rather than for self for which his daughter became so beloved. The relation of middle-aged husband and girl wife is far from our ideal of married companionship. A middle-aged man cannot marry unless he marries a girl. Custom does not permit a widow to remarry. There are practically no unmarried women in India over 20 years of age, except the handful in college who have defied ridicule for the sake of education. So the marriage of an old man of 60 to a girl of 15 is not uncommon. Sometimes it leads to strange incongruities such as the case in one village where an old man appointed his grandson by a first, to be the guardian of his children by a second marriage.

But child marriage is a terrible crime forced on girlhood, by cruel religious custom. The law provides that co-habitation shall not take place before the girl is 12 years of age. But nobody believes that this law is obeyed. To these girls the responsibility of motherhood comes with puberty. They have no youth but go from



girlhood to wifehood. Do you wonder that their babies do not have a fair chance for health and that infant mortality reaches a startling figure? In some cities half of the babies die before they are one year old. Today hardly anyone will defend the child-marriage custom yet again and again one sees the little girl brides dressed in their jewels and all unconscious of the crime custom is committing against them. But as long as the custom continues one can find no more touching picture of consecration to it than that of Ramabai's father tenderly teaching his little girl-wife.

I can't refrain from mentioning another case in which a great souled Mohammedan in his thought for "others" rose superior to the law of his religion. The fanatical Mohammedan Moplahs two years ago started a rebellion and began to forcibly convert, and burn and kill. An English planter was fleeing from their butchery on his motor cycle. In his side car was his Mohammedan servant. But cut-down banyan trees blocked the road and the pair was caught. The bodies be-headed, were found together, the Mohammedan's on top plainly trying to defend his master. "Destroy the infidel" says the servant's Koran. But the death scene bore mute and mighty testimony to the fact that even a Mohammedan will at times refuse to desert his infidel friend, and in his defence of others, rise far superior to the law of his religion. Thus it was in Ramabai's forest home.

Ramabai was the youngest child. The family lived on the gifts of those who came to study with the learned Brahmin. Pandit. Pandit means scholar. Pandita is the feminine form. Pandita Ramabai is the Sanskrit way of saying Ramabai, summa cum lauda. Hindu custom requires much entertaining. Many a man has gone in debt for life, because of the heavy entertainment bill of a wedding. Even in their forest home the entertainment of visiting friends kept Ramabai's family poor. But it was the famine that struck the fatal blow. For 11 days the family had eaten only grass and roots. The father started to drown himself in a sacred tank, that he believed would not be suicide. He was old and blind. As he bade his family good-bye he came last to his youngest. Stroking Ramabai's hair and feeling of her face he said, "Remember my child you are my youngest my most beloved: I have given you into the hands of our God. You are his, and to him alone you must belong, and serve him all your life." The son could not see his father thus perish and decided to swallow his Brahmin pride and go to work. But the parents were weakened by their hardship and did not recover.

With her brother, Ramabai tramped across India to Calcutta. The hardships she endured in the forest dwelling and on this dreary pilgrimage, especially the sleeping on the damp ground, were the cause of deafness in later life. Arriving in Calcutta she revealed to the scholars there such unheard of knowledge of the sacred Sanskrit literature that they gave her the title "Sarasvathi," "Goddess of Wisdom." Her brother died and Ramabai at 22 years of age was left alone. She married a Hindu Reformer by civil rite. Both of them were too advanced to submit to an orthodox Hindu marriage ceremony. Besides, this was an intercaste marriage condemned by Manu. Next followed the sweet joy of motherhood with Manoramabai, "Hearts Delight" as the recipient of the mother's love. But yet again did bereavement tear her heart. The widowhood it brought

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and the closer sharing in the heartaches of India's million girl widows determined her life work. The friendless widows were the "others" to whom her life was dedicated. 'Child widows were the first ones admitted to the school which years later she started.

Ramabai was so famous and so unorthodox that she hardly needed to clip her hair, remove her jewels and dress in the plain white which distinguishes the Hindu widow. All her life she dared to differ from what Hindu custom ordered for women. It was not lack of courage that prompted her to conform to cruel custom. But her simple sincerity would not let her appear to be deceiving, she must be known for what she was, a widow. Also she could serve other widows better if she shared in the marks of their shame, so she did and even when touring in America wore the short hair and whitesaree of widowhood.

Do we realize what widowhood means in India? The widow - and sometimes she is a mere girl - is held responsible for the death of her husband. Because of her sin in a previous existence, because of her immorality of which she knows nothing, her husband has died. Is not she a murderer? Let her keep out of sight, save to do the dirty drudgery in her mother-in-law's home. She is an impure thing, so too often the men force their impurity upon her. Now her touch is polluting. Now sight of her is disastrous. Incapable of knowing right she must be driven like the cattle. Thus a slave and worse than a slave many of these girls of India come to an early grave, unbefriended in life, unwept in death. Often she is too young, almost always too ignorant to protest against this terrible injustice. Saddest of all is the fact that most of these widows accept this degradation as if it were deserved! For the sake of "others" Ramabai shared in all this shame.

We must hasten on to other events in Ramabai's fruitful life. Here and there about India she travelled with her baby, "Heart's Delight," her high scholarship making her welcome in spite of her widowhood. She talked to women, addressed groups of men about women, and organized women to work for women. "Let us educate our daughters instead of giving them in early marriage," this was her constant message. She hesitated not to fearlessly condemn the Law of Manu and showed its results on the womanhood of India and thru them on the manhood.

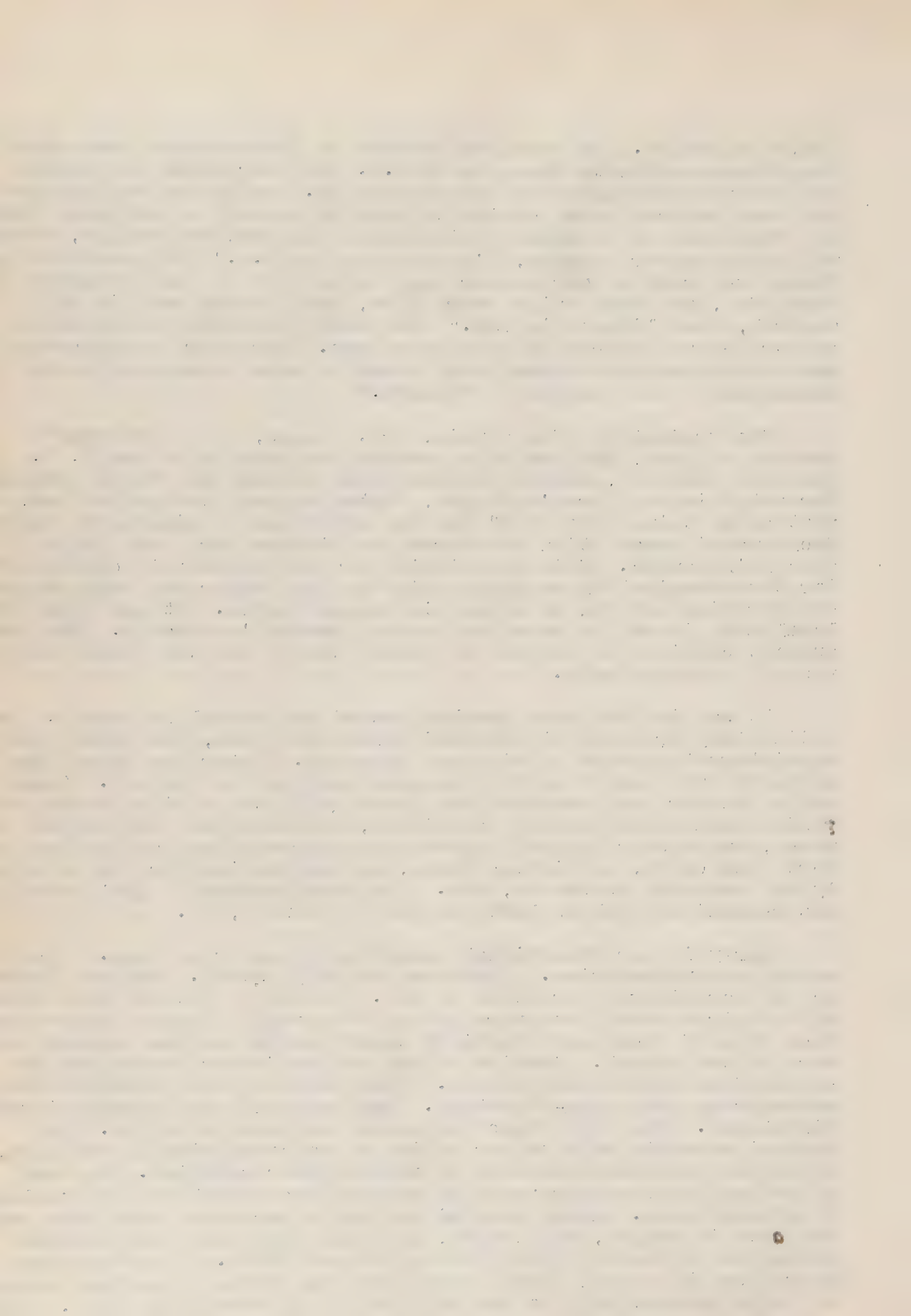
The income from the sale of her book, "Morals for Women" paid Ramabai's expenses to England and a post as teacher of Sanskrit supported her while there. She studied also in Cheltenham Ladies' College. In England she was especially attracted to the service rendered by those who conducted rescue homes for women. The religion of the women who rendered such a service was the last argument needed to persuade her to openly ally herself with the Christian Church. She and her daughter were baptised in the Church of England in 1883. Her thought for "others" took her to the places where consecrated women similarly worked for "others" and here she was won to Christ by the devoted service which always out-crops from the true Christian life. Would that we could say the same thing for all Indians who come to England and America. But even in our Universities the unselfish are so few and the selfish competitive so many that I tremble to think of the effect on the

Indian students. An American teacher in China stated that among the Chinese students who come to U.S. there are more who loose their Christian faith than are won to it. An Indian student who had been contemplating coming to America brought a newspaper one day which told of a lynching in one of the southern states, "They-will take me for a negro, I'm not going to U.S." We Americans in India are proud of our country and we delight to sing "America the beautiful, God mend thine every flaw, Confirm thy soul in self control, they liberty in law." But truly we think twice before we encourage our college boys to come here. For every college environment which America throws about these oriental students is not permeated by the thought of "others."

The graduation of a cousin, Mrs. Joshee, from the women's Medical college, Philadelphia, brought the Pandita to the U. S. Here she lectured, studied kindergarten methods and wrote textbooks. Her outliving of Carey's slogan, "Attempt great things for God, expect great things from God" won the attention of missionary America. The Ramabai Association was formed to finance her plans for a school in Bombay. This Association was commendable in caring not for the denomination or nationality of the leader but only for her consecration and for an income in changed lives. It has been both loyal and liberal in standing back of Ramabai's schools. May the support continue to be just as hearty though now the leadership has passed to other hands.

It was in 1889 that Ramabai opened her school in Bombay. An Indian lady presided at the dedication exercises, the first time in history that such a thing had happened. Later the school was moved to Poona and then to the ample compound at Kedgeon. Gradually the work and workers have grown until the visitor today would find a High School mainly for widows, a Refuge home for fallen women, an industrial institution where girls of all castes can support themselves, a Printing Press, an institution for the physically and mentally defective, etc. The total number of girls studying has reached as high as 1900 but now is about 1,000.

Early in her educational career a severe trial came. The school was unsectarian. There was no Bible study. Perfect freedom of worship was permitted to all. Yet it is natural that some of the girls should be attracted by the gospel of their new mother. When some of these were baptised there was an outbreak against the work of the school. Justice Telang and Professor Bhandarkar resigned from the advisory board. They evidently had thought that unsectarian meant non-Christian. Handbooks attacking Ramabai were circulated. The girls were threatened and some withdrew. But Ramabai serenely held to her policy of no compulsion in religion, no refusal to those who wish to change their religion. On the other hand some supporters claimed that the school was not zealously evangelistic. Again Ramabai patiently persuaded them that religion is caught, not taught, and that there must be no undue influence on the religion of the girls at Mukti. Thus thru many a problem this frail little woman with the power of perfect poise has held unswervingly to the path which she considers right. And results seem to have vindicated her policy.



Once more was Ramabai to face bereavement. Her daughter had been finely trained and graduated from a Teachers College. She had relieved her mother of many responsibilities. The daughter had the desire and the ability to continue the work when her mother, now deaf and failing, should hear the call "Well Done." But it was not so to be, for the daughter, never very strong, died in an operation. The mother appointed an English lady who had been a colleague to be her successor and very soon rejoined her daughter, her "Heart's Desire." It would have seemed fitting to have had an Indian lady to continue as leader at Mukti. Ramabai has sent out women to lead other important educational ventures. But she knew best.

Some years ago in College there studied an attractive and talented girl. She became sick and went with her mother to a mountain home. Some time afterwards her friends were shocked to hear of her death. Then came a letter from her mother which read something like this:- My daughter was sleeping sweetly one afternoon. I lay down to rest in an adjoining room. There came to me a vision. It was more than a dream it was wondrous clear. My girl was climbing the grassy slopes of a hill, singing and dancing and gathering flowers. "Oh I'm so happy and free I'm so happy and free" she sang and beckoned to me, "Oh mother I'm going to be with Jesus. Mother you'll come too wont you? And tell my brothers to come. And tell all my friends to come. I'm so happy and free" and she gathered white lillies singing up the grassy slope. When I arose and went to my daughter only her outworn body remained. But I can not grieve, knowing my daughter's joy. As she asked me to tell all her friends to come I write this letter to you." Like this beautiful passing, was that of Ramabai's. "Others first" while she lived. Thoughts of others while she died.

Near the close of her life Ramabai loaned her name to a movement which I am convinced she did not fully understand, for it fails in thoughtfulness for others. When we see a person who is filled with vigor and vim we are apt to accept his rules of health. Most of these are probably right. Some may be wrong but still not have effected health. Health is a far bigger thing than any physiology book. True religion is spiritual health - and it can not be confined to any treatise or system of theology. Ramabai was so impressed, ^{by the spiritual health of the English women} surprising that she accepted the rules for spiritual health of the group with which she came in contact. Most of those rules are true one is not, I think. Just before I left India I received a letter which briefly summarized said, "We are organizing a Bible League in India. We feel the need for an organization which will stand by the word of God. Will you join? We believe in the infallibility of the Scriptures, the deity of Christ, the second coming, etc. Then followed a list of 25 names of supporters of the Bible League. I knew only the first name, Pandita Ramabai. I wanted to sign the membership card for I believe in the Bible as the infallible record of a developing consciousness of God, and I believe in the Deity of Jesus and of all the sons of God, and I believe in his second coming and in his daily coming. But I threw it in the waste basket. For I know what the Bible League has done to confuse and divide China. Consecrated zealous people they are I'm sure. But some have allowed their zeal to eat up their faith that God is guiding people of other opinions also, their hope for

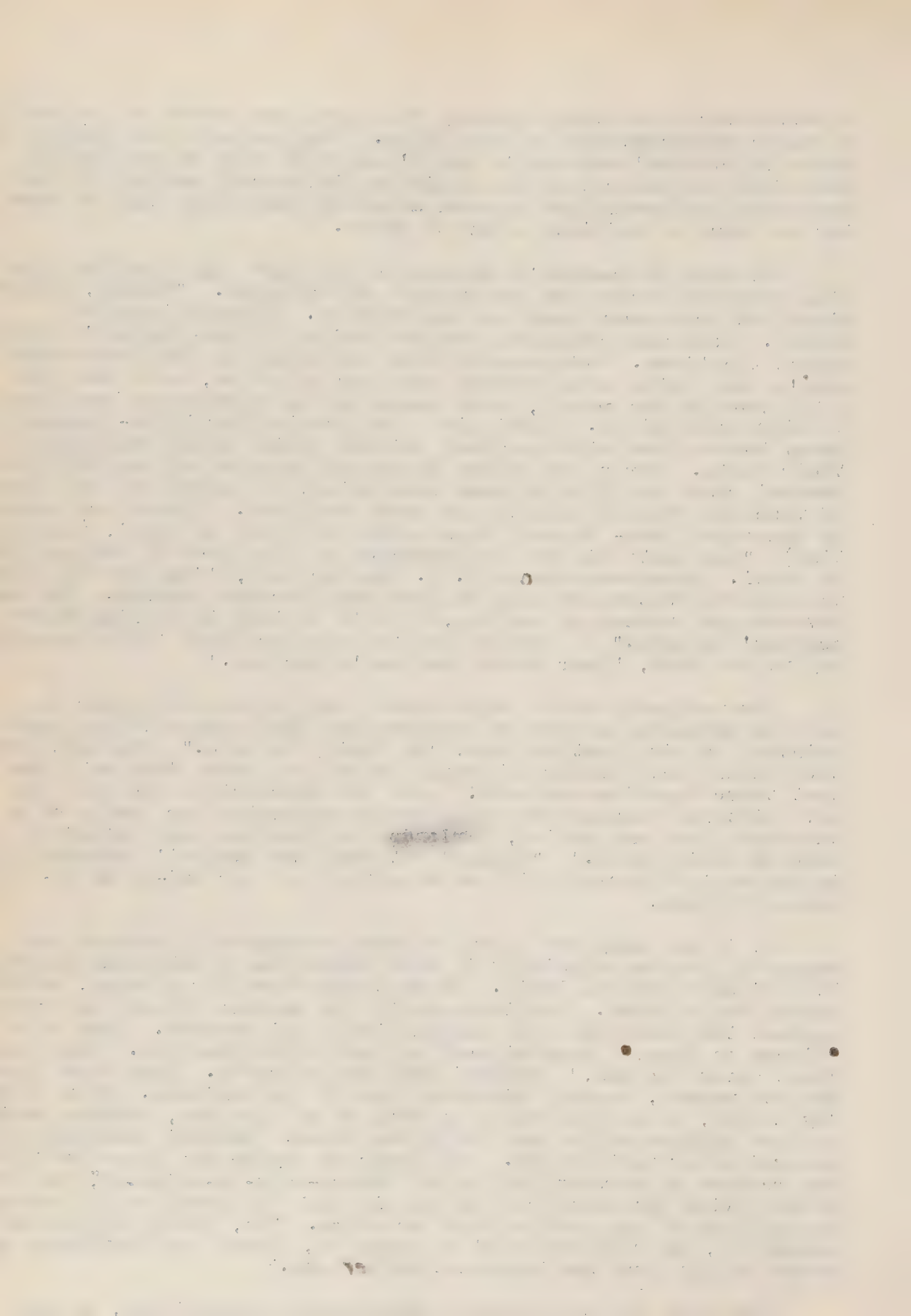
a better world and their charity for those who refuse to be bound to their interpretation of the Bible. They neglect the freedom God gives to "others" and that's why I'm sure Ramabai in her failing years did not understand the divisive dictatorial methods of some whose zeal and sacrifice deserve a better cause than that of making our Word of God into a Law of Moses.

But what is Ramabai's message to our Day? All thru her life like a golden thread ran the thought of "others". "Others, others" sings out from every page she has written. Glimpse into her school. Here are motherless babies needing a bath-Ramabai's hand is not too tired. Outcaste children are dying in the famine-Ramabai's feet which have tramped thousands of miles, seek them and bring them to her school, even though it had previously been limited to high caste girls. Blind girls are groping for light-Ramabai's money builds them also a school and her loving touch enlightens their souls. Girls are fallen in sin and ashamed of the daylight, Ramabai risks her life to seek them amidst the curses of the dens of vice and gathers them to her heart and home. Widows are haunted by shame and fear-Ramabai opens wide the gates of Mukti, (Salvation) "Come unto Him who is enthroned in the lives of the people of Mukti. Some weeks ago a U. S. Senator said, "They say we ought to cross the water and help England bear Europe's burdens. But we have enough burdens of our own, I don't believe in bearing other peoples' burdens." I should like to hear our frail little heroine say to his kind, "Bear ye one another's burdens."

The newspaper which calls itself the largest newspaper in America published a cartoon representing Uncle Sam with his family. Pointing to his fleet he says, "My family is safe." The next day they should have pictured burning Smyrna and asked "Who will see that these families are safe!" And how appropriate the next day to have pictured Ramabai and her daughter gathering her family of a thousand girls and saying, "Friends from America have helped to make my family safe." "Others" "Others" may Ramabai's message ring in the soul of America till we accept all of our God-given responsibilities.

It is not easy for a man to stand courageously against the wrongs of custom especially if this custom has a religious sanction. It is doubly hard in India. It is trebly hard for a woman, still harder for a widow. Yet incessantly did Ramabai lecture and preach against the Hindu Law even though hissed and hounded. Manu told "Widows to hide," Ramabai went on the public platform. Manu said "Don't cross the sea," Ramabai went far overseas. Manu said "Don't educate women", Ramabai educated them by the hundreds. Manu said "By a girl, by a young woman or even by an aged one, nothing must be done independently even in her own house" Ramabai independently managed a big institution. All honor to anyone who dares to differ who refuses to worship the god of "Every-body-is-doing-it," but who seeks divine guidance from God in his soul and launches his message in the face of any counter wave or storm. "Lo, before us gleams her campfires, we ourselves must pilgrims be, Launch our Mayflower and steer boldly thru the desperate winter sea."

Yet with all her fearless denunciation Ramabai had, as her colleague has written, "A grace and charm in every act". A merry heart that did good like a medicine, a gentle grace and a patient



poise. These charms lightened many a burden for self and others and turned many a rebuffer into an admirer. "Whatever she did she did with delightful accuracy. Whether she corrected proof or fed a baby or listened to a bore she was exquisite."

When Ramabai and Monoramabai met each evening for family worship the door was never closed. Timid hungry souls and brave o'erflowing souls alike gathered by the score to hear Ramabai read the Bible and pray in her own room each evening. This open door policy lost much non-Christian support for the school but the Pandita refused to close the door. This was one of the most precious hours of the day to her. For here there was real heart-searching and here she could with special freedom point "others" who were thirsting, to him who is the living water. Like Ramabai may we never close the door on others who desire to seek the Savior with us. And may we have our times for quiet communion. And may our family worship enlarge our capacity for spiritual values.

Shall we give our closing moments to the thoughts of "Others" in India? Here again our very subject seems paradoxical for "Others" are far too little thought of in India. Her philosophy even condemns some forms of service as interfering with God's plan of punishment. Here is a leper, born such because of sin in a previous existence, this is God's punishment, should we try to alter that discipline? Moreover the sadhu, the ascetic has been India's thought of the highest kind of piety. The meditator is superior to the server. The ascetic beside the road superior to the doctor who hastens by on a mission of healing.

However the family and caste systems of India do help to develop thoughtfulness for the group rather than for self. In the joint family, wages go into the common purse. Land is held for all the family. The family chooses the wife for the son, for she becomes a member of the whole group. In almost all acts the member of this joint family must think, not of self, but of the whole family's needs and this is well. Similarly in many things the caste members act as a community. This is especially true of social and religious customs. Caste meetings, caste conferences, caste decisions in social and religious matters are very common. The Nadar caste of South India recently decided on a great caste strike. They voted not to give any money to Hindu temples unless the ban on admission of Nadars to such temples is removed. In fact they threaten to all become Christians and build a church with the offering money which is accumulating in their chest. Hindus beware! This action is significant as a revelation of what a group may do. United caste action explains the mass movements in India. Outcaste groups come to the Christian church not by individuals but by whole villages. And they come in such numbers that Missions are having to refuse baptism to many until they can secure teachers to train them. The need is not to destroy caste action and caste loyalty but rather to enlarge it until it includes all mankind.

Like Ramabai, India has largely learned the art and joy of service from the West. Shortly after the Pandita's death a memorial meeting was held in Bombay. I shall close this study with an extract from an address delivered at that meeting by a Hindu gentleman, Mr. Thenge:-

"I am proud of my own religion and philosophy, how beautiful and grand they are. Yet how is one to account for the existence under them of the diabolical caste system, of social tyranny over the depressed classes, of vice, indifference? The theory is there without the practice. Practice belongs to the Christians who are now our teachers and guides in this respect. They teach us how to practice love and charity by their own example."

"We Indians ought to be very thankful to that great lady, Pandita Ramabai, for administering relief to our own girls and women, providing for them happiness and comfort. But for her what would have become of these poor helpless creatures, our own kith and kin? We left them to die and they were saved by Christian charity. Is it not strange? Our own kith and kin whom we have wilfully neglected are as safe or perhaps more safe under that religion than our own. Our untouchables become quite touchable to us as soon as they become Christians. What a magic wand Christianity is !"

V SADHU SUNDAR SINGH AND SIMPLICITY.

The four Indians whom we have thus far studied are not now living. The remaining three, Sundar, Gandhi and Tagore are living. Sundar is the youngest, being but 33 years of age, the same as Jesus at the time of his death. Sundar comes from a small religious sect called the Sikhs. Most of the so-called Hindus of California and British Columbia are not Hindus but Sikhs. They can be distinguished by the fact that they never cut the hair or shave, always wear a turban, and have as a last name Singh, which means lion.

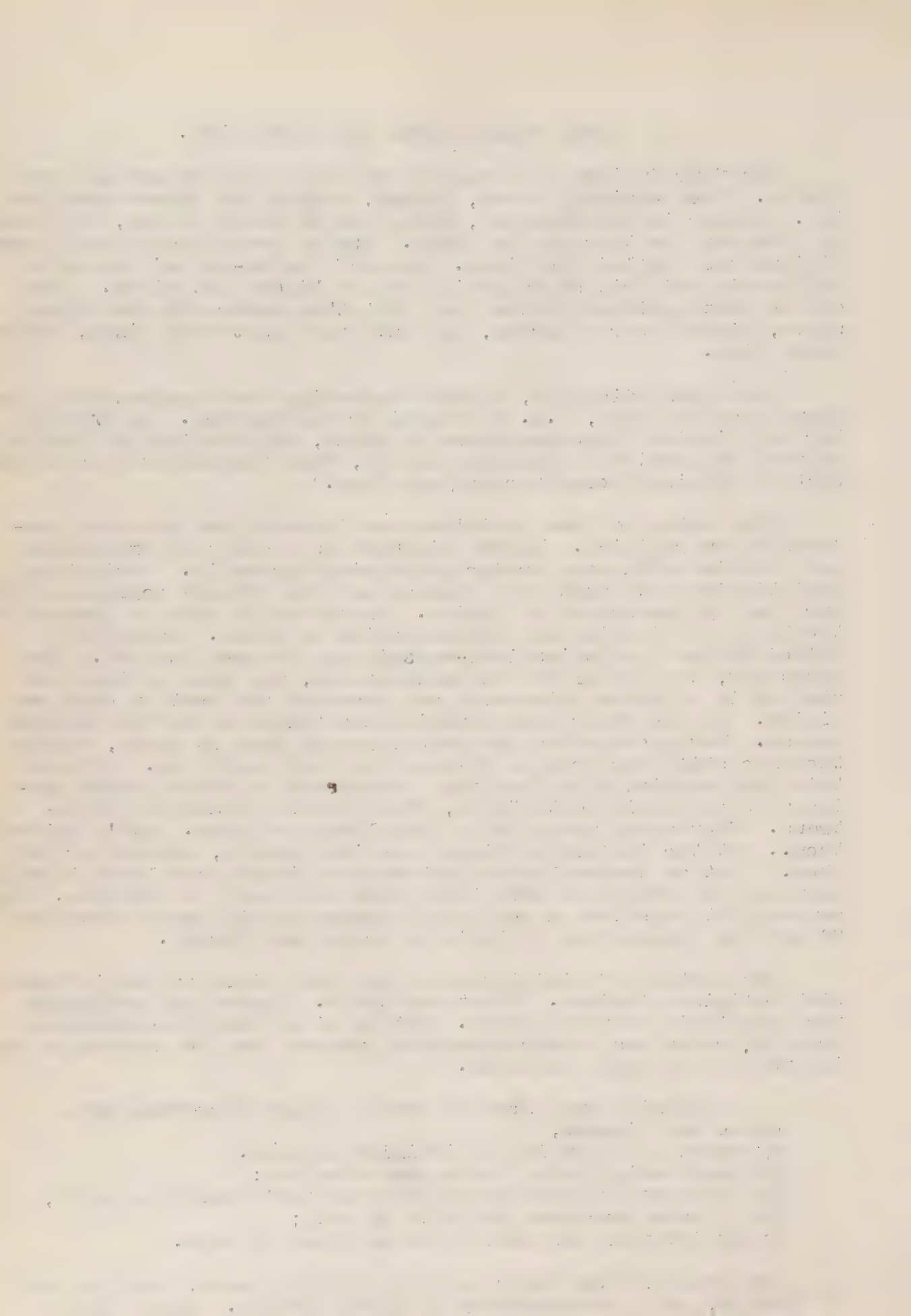
Sikh means disciple, thereby revealing the dependence of the group upon the Guru, i.e. the Rabbi or the teacher. In the history of Sikhism there have been 10 gurus, but the last of the 10 refused to appoint a successor saying, "Let the Granth (the sacred book of Sikhism) hereafter be your Guru."

The contact of two religions has in more than one case produced a new religion. Modern Hinduism is a cross of Brahminism and Buddhism with some cruder polytheism thrown in. Primitive Christianity took much from Judaism and the mystery religions all purified by the spirit of Christ. Tagore calls Akbar a product of the blend of Hinduism and Mohammadanism in India. Islam has helped Hindus to dismiss idol-worship and to seek one God. Ram Mohan Roy, the father of the Rennassaince, was born a Hindu but studied in a Moslem University and preached the best of each religion. On the other hand Hinduism has tended to soften Mohammadanism. Nowhere are Moslems more tolerant than in India, though they are still far from as tolerant as they should be. Witness this proclamation by a fanatical Mohammedan chieftan posted during a rebellion in South India, "The Christians are not idolatrous. They are a people of a book like our Koran. Don't molest them.. But the idolatrous Hindus are intolerable, convert or kill them." But on the whole the Moslems and Hindus have lived together about as peacefully as have the whites and blacks of America. One can not but hope that a religious tolerance will spread from the 70 million Mohammedans of India to Arabia and Turkey.

The meeting of Hinduism and Islam gave birth to two influential religious leaders. First was Kabir. Tagore has published the translations of his poems. Let me give a sample expression from Kabir who was a poor Mohammedan weaver when he came under the influence of a Hindu reformer.

"Turning away from the world I have forgotten both
caste and lineage,
My weaving is now in the infinite silence.
My heart being pure I have seen the Lord:
God can not be obtained by offering one's weight in gold,
But I have purchased him with my soul;
By my devotion God came to me as I sat at home."

But greater than Kabir was his disciple Nanak, the founder of Sikhism, and a contemporary of Martin Luthur. Nanak stood against caste and idolatry and urged direct communion with God "Thou O man, hast got the invaluable blessing of human birth. This

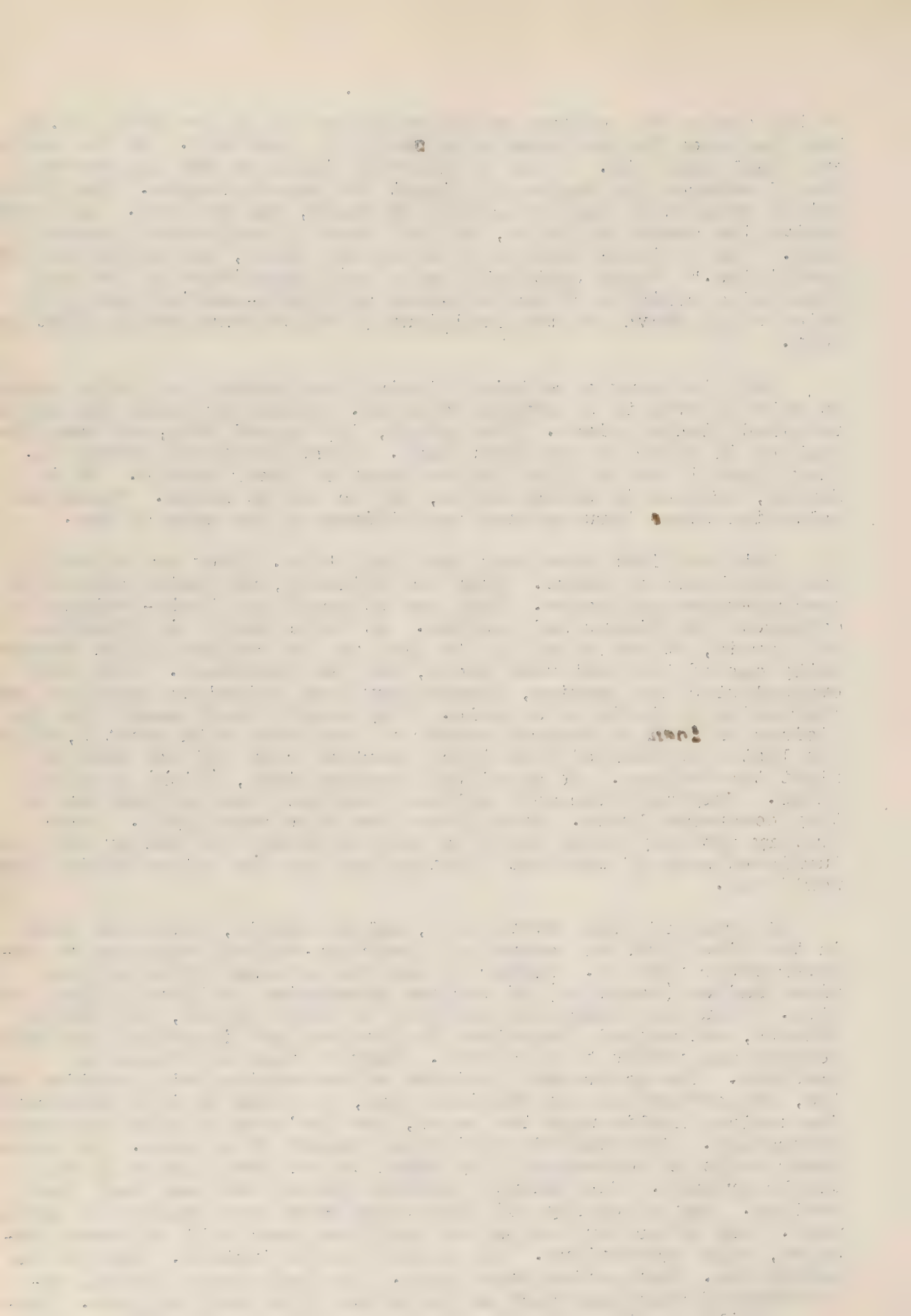


is thy chance to realize God directly and be at one with him, He that pervades the universe also dwells in the body. He who seeketh shall find him. I was struck with infinite awe and wonder when I entered the region of direct God consciousness. The Divine Spirit ebbed thru and controlled my hands, and my arms. All lower activities ceased to exist, and all fear of punishment passed away. The Infinite love embraced me all round, and controlled my activities." Nanak certainly had a real experience of God and preached a religion of brother-hood and truth-seeking and love which stood above the two religions of which Nanak was a joint product.

But like many a religion Sikhism has lacked the living power to hold it ever to a forward movement. Caste has again and again returned like a poison. The Granth, its sacred book, has been installed in place of the Hindu idol. Sikhs prostrate before it. They place it on an altar in the front of their temple. It is fanned, dressed in silken cloth, put to bed at night. Peace and salvation come thru endless repetitions of the name of God.

But the Sikhs have many good qualities. They are strong of body and brave of heart. They are friendly, welcoming anyone to their temples and homes. They are tolerant and truth-seeking as compared with Hindus and Moslems. At their temple in Stockton, California, it was a delight to find on the reading table, apparently one of the most used books, the New Testament. They are evangelistic and growing, though they have failed to make any real impression on India as a whole. They stand fourth among the religions of *India* as regards number of adherents with about 3,000,000. The last Guru changed them into a martial clan and led them to fight the Moslems. He added the surname Singh, (Lion) to their names. They were the most gallant foes whom the British met as they conquered India. Ever since they have been loyal. Their bravery probably saved India to Britain during the mutiny and they furnished some of the best fighting men for the Allies during the world war.

A group of Sikh revivalists, called Akalis, have been much in the lime light on account of their non-violent campaign to recover their temples. Centuries ago the tolerant Sikhs allowed pious Sadhus (ascetics) of various persuasion to live in their temples. Thru long years the families of these Sadhus, now called Mahants, entrenched themselves in the land and income of the Sikh temples and refuse to be ousted. Many of them are degraded grafters. The government insisted on possession being decided by law, but government was stupidly slow, it often is in a democracy. The zealous Akalis were too eager, the law's delay they could not understand. They wanted justice and wanted it at once. To prove their right of possession they began to cut down timber in the temple grounds. The Mahants summoned police who beat back the zealots. Day after day 100 Sikh volunteers came unarmed to gather wood. Day after day the police beat them back till all were disabled, many unconscious. The Akalis wanted justice. The police wanted law. Both sides were right. Yet here was a pitiful exhibition of stupidity such as India too often must witness. Perhaps it illustrates what Tagore meant when he said, "The British rule in India is perfect, too perfect, inhumanly perfect. It runs



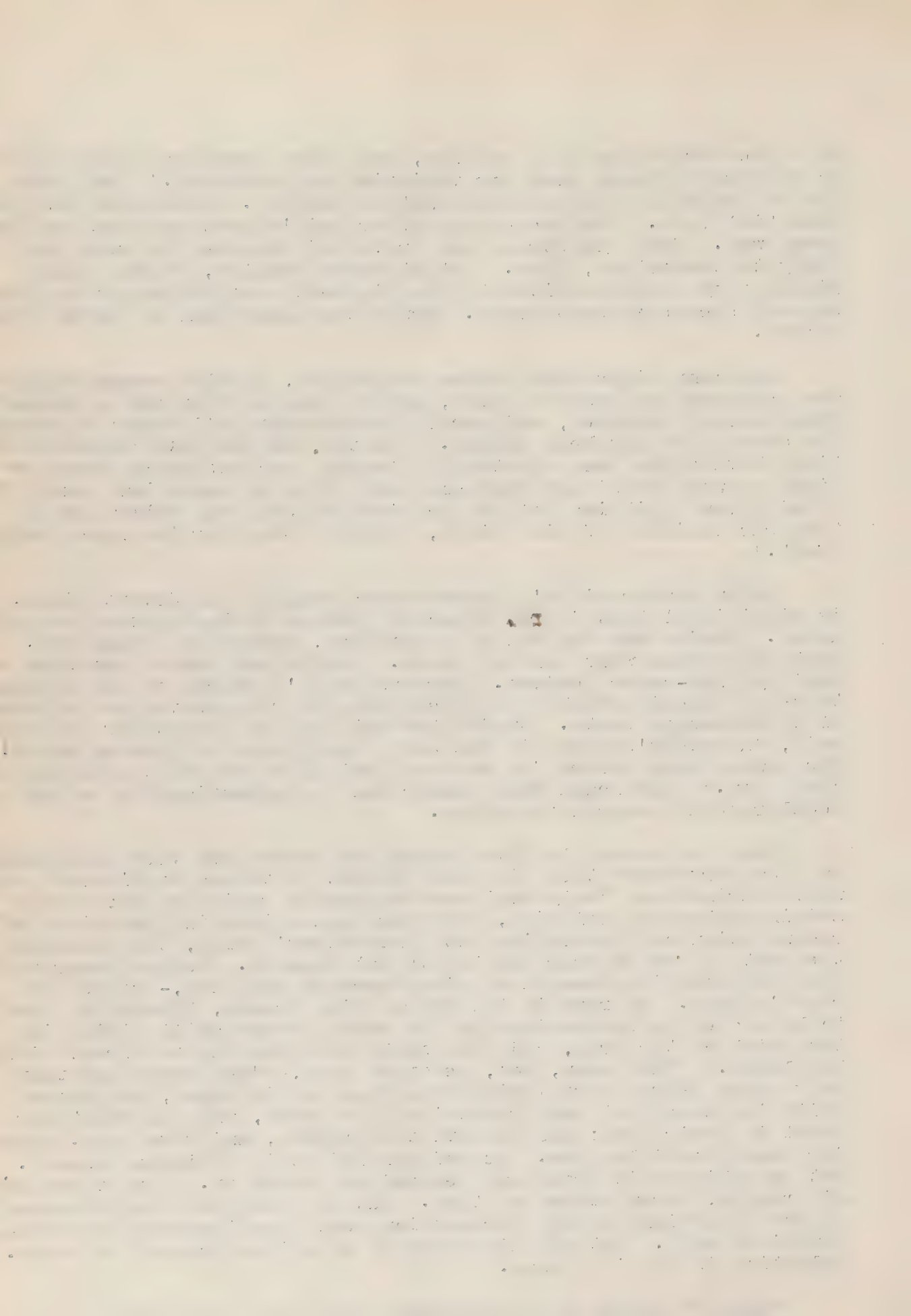
with the perfection of a machine, and like a machine lacks ability to conform to human need for variation and sympathy." But this pitiful spectacle illustrates another quality. The Sikhs have been a martial race. They were some of Britain's best soldiers in the great war. They are strong and brave and deserve the name they apply to themselves, Lion. But at these temples, to win their rights they suffered without the slightest retaliation or violence, some of them even unto death. Truly the lion shall lie down like a lamb.

Not many Sikhs have become Christians, partly because their own religion has much of truth, partly because they are a compact group acting together, and partly because with all their tolerance the opposition has been strong. But the few who have become Christians have often been outstanding leaders such as Sadhu Sundar and The Singh of whom President Harrison said after he heard her speak, "If I had given a million dollars to missions with no other result than the training of Miss Singh, I should consider the money well spent."

Sadhu Sundar Singh's parents were wealthy and devout Sikhs. It is significant that 6 of ~~the~~ selected leaders of India were from rich homes. Buddha was the son of a chieftan, Sundar of a landlord. Asoka and Akbar were sons of kings. Gandhi and Tagore are sons of wealthy high-caste leaders. Perhaps India's stress on the unimportance of material wealth will help many to rise above the fetters of treasures on earth. Sundar thought much of his mother and once said, "A mother's bosom is the best theological college on earth!" She always held before him as the ideal life that of the Sadhu, the "Holy Man." Her death when Sundar was 14 unquestionable helped to accelerate his search for peace.

When he reached 16 this hunger for peace grew very insistent. In a country where there is less thought of things to distract, and where shrines and "holy men" are constantly reminding one of the abiding values in religion, and where one drinks in the spirit of renunciation and meditation with the mother's milk, this longing on the part of the 16 year old lad is not strange. Sundar memorized the Gita with its message of disinterested activity, - right for right's sake. He read in the sacred Sikh Granth, "Train thy mind to be above the temptations of the world though still living in the thick of the fray, and thou shalt find the key to direct Divine knowledge." The Koran, too, he often read, - "Believers are they only whose hearts thrill with fear when God is named, and whose faith increaseth at each recital of his signs, and who put their trust in their Lord; who observe the prayers, and give alms." Sundar knew the Bible also. He had studied it in a Mission school. But he believed it wrong and defaced and burnt it. Christians he mistreated, threw stones at them. But his study of the Bible and of how Christians endure persecution must have impressed his subconscious mind. Yet all his study of religions brought no peace. Salvation is not in a book.

Sundar's hunger for contentment and peace became quite unbearable. One night he could not sleep. Desperately he prayed, "O God! if there is a God, wilt thou show me the right way or I shall



kill myself." And God heard. There is no unanswered prayer, though sometimes the answer is wise and merciful beyond our ken. God answered by sending a vision of Jesus and an everlasting peace of soul. That midnight came Sundar's enlightenment and it has ever dominated his life.

When Sundar's conversion was known the father was indignant. But argument, bribe, and persecution failed to move this boy of 16. "I had changed a life of external luxury and inner misery for external hardship and inner peace. I dared not revert" 'Twas well that the boy did not eat the food given him as he was sent away in banishment from the home, for it contained poison. All kinds of persecution Sundar has known but it has but strengthened his soul. Faith thrives on persecution, in ease it scarcely can operate.

Sundar at once adopted the mode of life of a Hindu "Holy Man" or Sadhu, and has followed it these 17 years. He lives by the gifts of others, as do the 5 million ascetics of India. But whereas most of these 5 million seek salvation for self, Sundar seeks to point others to the way of salvation. Sundar has no possessions save the robe he wears and one change, a blanket and a Bible. In America he wore a raincoat over his saffron robe to avoid curiosity. Like the master he often withdraws to the mountains to meditate. But most of the time he mingles with the common people, and preaches to any who will hear. When 23 years of age, in imitation of the master, Sundar attempted a 40 day fast. After a dozen days or so he lost count. Finally he was rescued by friends when too faint to move. He does not recommend such a long fast for others but he feels that his soul was purified thereby. Do you believe in the old Hebrew custom of fasting and praying? Sundar would say, "Try it and you will be purified and strengthened." There is an element in asceticism which our religious growth needs. Perhaps by holding ourselves patient in the face of injustice, perhaps by claiming the right to forego a right, perhaps by forcing a smile from a throbbing head or an aching heart, yes and always by loving the unlovable, we can learn the lesson which the Indian learns from his asceticism. By subduing our impulses rather than by abusing our bodies let us learn the Sadhu's source of spiritual growth.

Besides annual tours in Tibet, land of debased Buddhism which has travelled so far from the path of the gentle Buddha that today it is more intolerant than Turkey, Sundar has often taken trips to Australia, Japan, England and once visited the United States. His message is always filled with simple story. It ever points to a living Christ. Mystic communion runs thru it. His best known sermon is "At the Cross." In it he points to three deaths, one in sin and one for sinners. But in the West the Sadhu was ever restive for the calm of Hindustan and the severe simplicity of a Sadhu life.

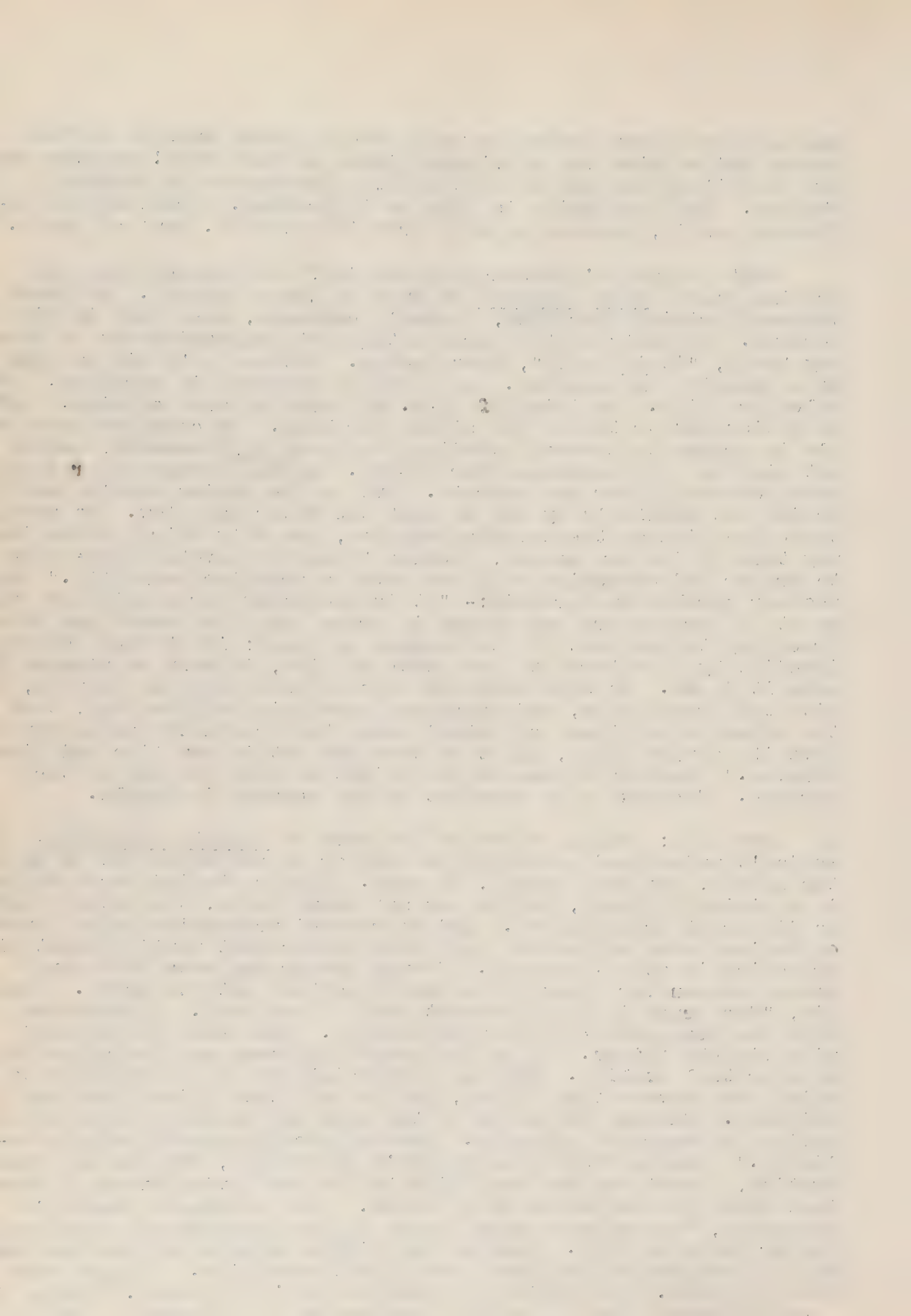
As some one has said, "Sadhu Sundar Singh seems to have stepped out of the New Testament." He lives in New Testament times. With the advantages of such a mind there are some disadvantages. Sundar neglects the revelation of truth which comes thru perserving, painstaking study. Some of his exegesis hardly seems credible. He explains Jesus' prayer, "Let this cup pass from me," as



meaning that Jesus feared he would die in heart anguish in the garden and so miss the privileged death on the cross! However Sundar is still young and has not had the advantages of certain studies. The fine thing is that he is growing. Great as his influence now is, perhaps he will grow into the St. Paul of India.

What is Sundar's Message to our day? In his teaching and writing Sundar uses parables as much as Jesus himself. At least a thousand original parables, I should estimate, are found in his sermons. Not only is the parable the most impressive way to convey truth, "it is truth", says Sundar. Nature is to him an open book speaking in parables. All life is speaking in parables. Parables are life. Religion is life. So parables are religion. Let us notice one or two of his simple parables. He compares some people in prayer to a heron standing for hours in the water, merely watching to grab something for itself. Again, ^{in mountain} torrents flow right along cutting their own courses. But on the plains canals have to be dug out painfully by men so that the water may flow. So among those who live on the heights with God, the Holy Spirit makes its way thru of its own accord, whereas those who devote little time to prayer and communion with God have to organize painfully." Or another parable on hardship:- "It is necessary for a child as soon as it is born to cry and scream in order that the breath may have free play to work out of its cramped up lungs; if it does not cry immediately it enters its new state of life, it must be slapped to make it do so. So also with the slap of suffering and trouble, but with the truest love, God sometimes makes his children cry, that by the expanding of their spiritual lungs the breath of prayer may have its course clear, and that they may obtain new life and live forever." Perhaps these are sufficient to show his use of the parable. The use is as constant as the message is simple.

Secondly: Sundar stresses the need of direct revelation. If we don't understand something in life or in the Bible let us go to the author, the Holy Spirit, he says. Sundar studied for a while in a Divinity School, but he was not happy there, the methods were so different from his own. And he refused ordination in the Church of England when he learned that such a sacrament would prevent his preaching in other churches. Though Sundar neglects book study he has chosen for himself the most important path to truth. Hear him, "The heart is the innermost part of our soul. It receives wireless messages from the unseen world. The head is concerned with visible things. It is the heart that sees and feels the heart of spiritual reality. Men may be specialists in the subjects to which they devote their lives, but in spiritual things they may be children. The man of prayer is the only one whose opinion is worth having in regard to religion. Mystics are the specialists in religion." Sundar would like Tagore's expression, "My cup has been emptied, I must run for dear life to the one living stream I know that flows in the depths of solitude." Let me repeat Fosdick's statement, "Our supreme moral asset is our capacity for inspiration" Sundar believes this. Look at his simple sermons and see how much of his inspiration has come from direct communion. "I know whom I have believed" Not belief in precepts but in a person. Sundar is great primarily because of his capacity for inspiration. The value of meditation as preparation for inspiration is something that In-



dia can teach the West, most Indians think. If you should read in the morning paper that some college president had resigned to give his time to meditation about God you would be surprized. Yet something very comparable to this in a newspaper in India created little surprise. India takes time to meditate.

Thirdly: Sundar believes in the compulsion of witness-bearing. And for this he has chosen the most intolerant country in the world Tibet. He takes his life in his hand whenever he goes there, which he does each summer. For preaching in Tibet he was once thrown in a well to die among rotting corpses. After two days someone unlocked the cover, drew him out with a rope and disappeared. Sundar immediately started to preach again. The head Llama was afraid to again imprison such a man. Like Peter, Sundar dares to defy a whole Sanhedran and say, "I can not keep from witnessing". And he feels that all Christians should be witness-bearers. Has not every great religious leader trained a group of disciples and put them to work witnessing! I confess a feeling of concern for those churches which are tending to give less and less opportunity for witness-bearing in connection with church worship and work. Because a few sanctified souls have over-prayed at prayer-meetings or because some hypocrites insist on talking in Y.M.C.A. and Christian Endeavor meetings shall we let an important opportunity for expression be taken from those who need it? Better by far to live a truth than to talk it. But there is need for both. And are not those who fail to tell it apt to loose a truth they have gained? "They only are worthy of this college who, departing bear their added riches in trust for mankind" reads the motto on our gate. Just as truly might that gate say to us, "Share or shrivel." "Witness or withdraw".

Here is a child dying with cholera. You know some medicine which is a sure cure. Would you hesitate to tell! Many a soul is dying from the cholera of selfishness. You know the cure. Dare you refrain from telling? Sundar is right. Witnessing is inseparately linked with true Christianity.

Sundar saw visions, like Paul, of the third heaven. Unlike Paul he has often spoken of them. But it is not fair to quote them without a thoro knowledge of his whole message. Sundar tells too of many miracles and supernatural deliverances. Once he practiced divine healing but gave it up. He recognizes that these things have detracted from rather than strengthened his message. Undue curiosity and excusable credulity have led Sundar to speak but little of the miraculous which once he often preached. Now he understands Jesus distaste for the miraculous. "Divine healing turned the thought of the people to me rather than to Christ, hence I abandoned it," the Sadhu has reported. It has been one of the curses of Buddhism that stories of the miraculous have hid the true Buddha. It is unfortunate in primitive Christianity everywhere that stress on the miraculous has often tended to hide the truer Christ. "Miracles are parables in action" says McCall. What is a miracle? Plant a seed and a big tree grows. That's not a miracle. Can we distinguish in any such arbitrary way? All the world's miracle. "Earth's crammed with heaven and every common bush a flame with God, but only he who sees takes off his shoes." Not less but

Plant a seed and a big tree grows. That's not a miracle.

more of miracle, more of God. Not only Jonah but every man who flees from a God-given task will be swallowed by the monsters of oblivion. Not only Joshua but every man who works with God makes the sun stand still. More miracle! More God.

But perhaps greatest of Sundar's messages to the world is that of a simple life and a simple message. Sundar possesses two saffron robes. When one is dirty he himself does the washing preferring the oriental way of pounding it on a rock. He also carries a blanket and a testament printed in his native Urdu, nothing else. He has no possessions. He carries no keys, for his treasures can not be stolen. He eats anything he is offered providing it is clean and wholesome. He is not a vegetarians. He travels by foot ordinarily. But he lets his friends pass him on by train or automobile if they wish. He seldom will make a speaking program in advance. He draws his inspiration and sermons not from books but from nature and prayer. Did you ever figure how much time you spend each day in planning what you shall eat and drink and wear? Fortunately some are kept so busy with thoughts that they have little time for things. But a great danger of a life of leisure is that of drowning in things, things, while we thirst for thoughts, - kind and true and beautiful thoughts. We must eat, drink and be clothed at least in this life. But are these not necessary evils? Or perhaps they are a means of discipline for our real selves. Sundar would lay down for himself some such policy as conducive to physical and spiritual health. My basis of choosing these things shall be, "Which is most healthful and which requires least time and thought." Residence in India would, I believe, lead all of us to say about many of our countrymen and women, "Martha, Martha, thou art troubled about much serving, choose the better part." Things are temporal, thoughts are eternal. We build our eternal lives with ideas-truths. May we take time, urges the Sadhu to gather the building materials for the eternal home of the soul, and may our gathering not be clogged with the clatter and clutter of dishes and sewing and bric-a-brac and with advertisements and accounts and files. These things may be necessary for home and office but they are a menace when they detract from our main work, the building of personality for eternity.

Not only simplicity of life, but simplicity of message we find in Sundar. The greatest truths are the simplest are they not? Read the speeches of Lincoln, how simple, how superb! Is not part of the attractiveness of preachers like Gypsy Smith and Dwight L. Moody the fact that their message is in simple language full of illustration of the commonplace? In speaking to illiterate Indians again and again, ^{one notes} that the commonest of illustrations from the home and field about the simplest of messages, "God is love" are most influential. I wonder if you share with me a gratefulness for his message of a man like Dr. Swain? And what is it? Simply answering the query "What is God?" A working Spirit. "Where is God?" Nowhere. Sundar Singh has preached a very simple Christo-centric gospel, yet how effective in its simplicity! Churches will not hold the crowds that gather when he speaks. The world wants a gospel as simple as the flowers, the mountains, the stars, the mother's love and the brother's care. "Judge of the nations spare us yet, lest we forget

I shall eat and drink and wear only such things as are

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lest we forget," and start preaching on geneologies and milleniums and a bisected Christ and a trisected God. "By this shall all men know that ye are my disciples that ye" accept the whole 13 points in the creed? Never! "That ye love one another" How simple that test. How profound its outreachings!

Let us close with a word on simplicity in India. Food is simple, usually a one course meal twice a day. Higginbottom says he knows people who have their breakfast Monday morning their dinner Wednesday noon and their supper Saturday night. People eat with their fingers, there are no dishes to wash, no tables to set. Dress is simple; Nothing for the first several years. Then one garment for the women, a loin cloth and a shoulder cloth for men. No buttons, hooks and eyes. No sewing, no ironing. A garment is washed by beating it on the rocks. No soap. No wash tubs. Furniture is simple. A mat does for a bed. No need for tables and chairs. Transportation is simple, travelers usually walk. Ox carts carry goods. Yet railroads are quite prevalent. Pony carts serve for passengers in the larger cities. Often children learn to write by using their fingers in the sand. The lives of leaders like Gandhi are undisturbed by a conglomeration of things about them. Yes, we know that there are disadvantages in few possessions. But great is the gain. May the complexity of Western civilization not rob India of her simplicity!

VI. GANDHI AND SACRIFICE.

TO day the face of India is turned to a frail little man in prison not many miles from Pandita Ramabai's school. He hardly weighs 100 lbs. His eyes immediately hold one, gentle and touched with sadness they are. He wears a rough cloth which he has himself spun and woven. Much of his time he spends in spinning and weaving cloth. A mat on the floor serves for both chair and bed. He eats a simple one-course meal twice a day. The jail authorities are ready to provide all that he needs but his needs are few. In his little box with his writing material and change of cloths are a Bible and a Bagavad Gita. He reads them every day. A few magazines are given him but no newspapers. Once a month his family may visit him provided they agree to carry outside no message. Who is this man condemned to 7 years imprisonment for disturbing peace? Mahatma Gandhi, that is Great-souled Gandhi, who still leads India though he has been in jail for over a year. A famous New York preacher, Holmes, says of him, "No man now living is^a certain of universality as he. Judged by the spiritual standard established by the prophetic souls of history, Gandhi must be regarded as the greatest man in the world today. Sheer power of personality, depth of insight, sweep of vision, purity of character, heroic devotion of ideals" place him foremost.

What are the conditions in India into which Gandhi has brought his non-violent non-co-operative revolution? The larger phases of government in India are good. There is peace. Justice is usually obtainable in the courts. There is religious neutrality. Taxes are reasonable. Communication by post, telegraph and rail is cheap and efficient. Villages and districts have a large measure of self-government. All legislative bodies have a majority of Indians. On the whole the government is good.

But there are many minor complaints which have tended to make the government unpopular. At Amritsar a British general ordered a 10 minute fire on an illiterate unarmed mob which would not disperse at his order. Martial law may have justified it but moral law never! Half of the national taxes go for the military while Indians feel that schools are being robbed. Temperance and the introduction of weaving machinery have been discouraged by the dominant race. Revenue rather than right has been sought in the opium trade. Textbooks have been distorted to laud the British. Special privileges such as carrying of fire-arms, jury trials, better compartments on the railroads, etc. have been given to Europeans. Some of these complaints are minor but they point to an attitude of mind which grates on the Indian.

There are also Anglo-Saxon traits which don't ease the situation. We are speed maniacs. And in the crowded Indian streets we tend to forget the rights of the slow-moving peoples who lived there centuries before the invention of the automobile. We are impatient when our will is crossed, and impatience is a cardinal sin to an Indian. We are quick to resort to violence with fist, gun and battleship. Outcropping in much that we say and do is an assumption of superiority. It is hard to define but one can see it

every day, not only in India but in China and much of the Orient. Is not this attitude the most fruitful cause of race prejudice? "Take up the white man's burden" says Kipling. "No, we'll bear our own burden" replies Gandhi.

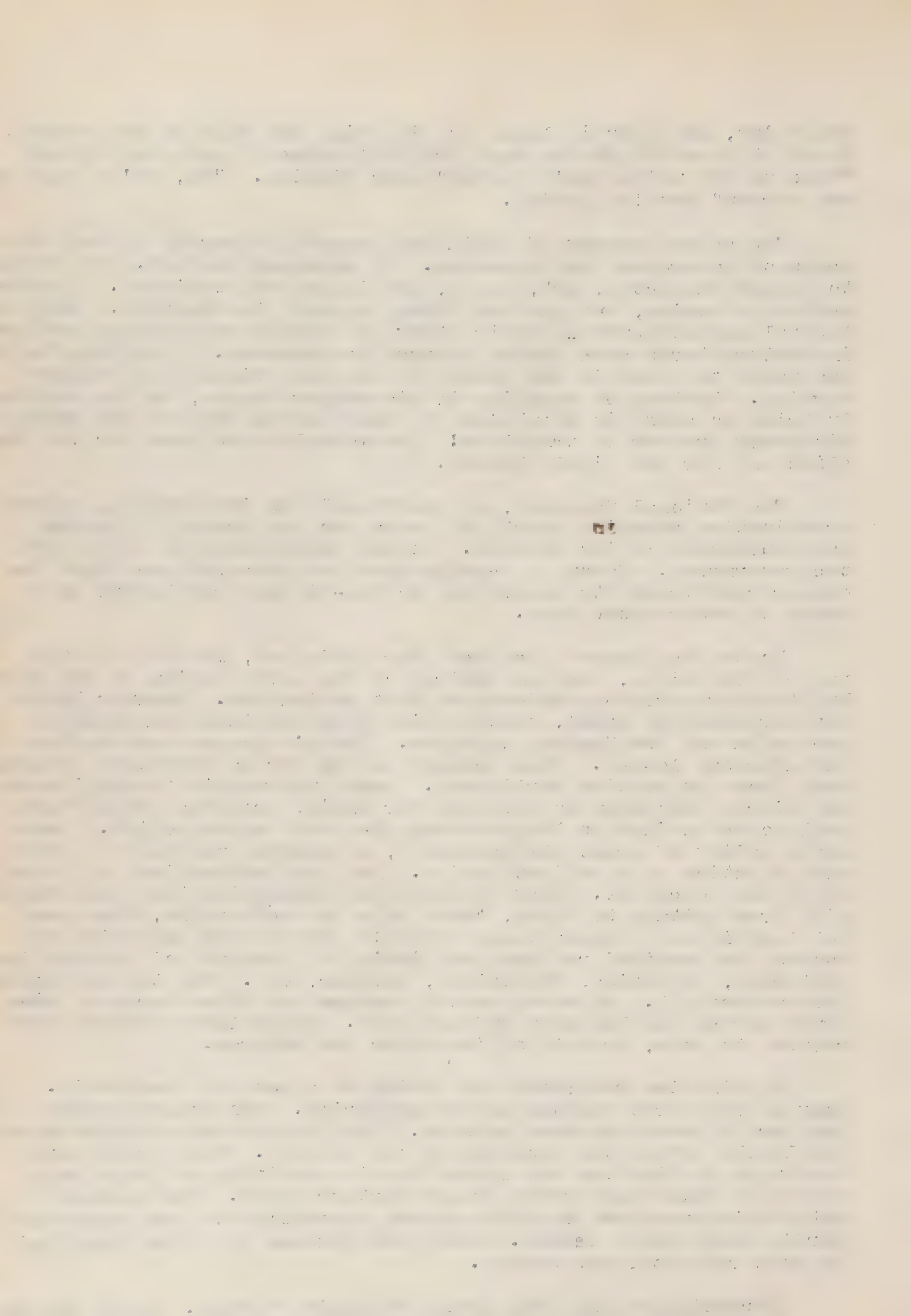
The school system of India was planned primarily to meet the needs of government and commerce. It stressed English. It failed to stress character, art, music, and industrial training. Improvements are coming, but far too slowly to suit the Indians. Many of the college students in their study of science and history written in western terms have tended to ape the westerner. A college Junior was asked to speak in the church of his home village one Sunday morning. Instead of speaking in his mother tongue, he disgustingly tried to show his knowledge by preaching in English and asking his young brother to translate! The schools have been far too English and far too little Indian.

The National Congress, an unofficial but influential, Indian organization started nearly 20 years ago has gradually become more outspoken in its demands. It has unhesitatingly criticised the government. Today it demands complete home rule and last December reaffirmed its commitment to non-violent revolution as a means to secure Home Rule.

Up to the time of the Great War India had, in spite of the varied complaints, been an admirer of the civilization of the West. But the war certainly undermined that admiration. However India was surprisingly loyal, contributing more soldiers than Canada, Australia and New Zealand together. India's losses were double the American losses. This loyalty called for an important pronouncement from the British parliament. Home Rule within the Empire was definitely laid down as the goal for India, progress toward this goal to be as fast as India showed she could safely climb. Here was a policy of great statesmanship, a generous promise of a sovereign nation to a subject nation. But the Nationalists of India would not accept it. They disliked the assumption that this was a gift from Britain to India, "Home rule is their right, they need not take it as a beggar takes a gift!" The Reform Law which embodied the promised reforms gave India full control of certain departments, Education, Sanitation, Revenue, etc. But the Nationalists wanted all. Moreover certain vetoes and other marks of mistrust marred the Law many Indians felt. Hence large numbers have refused to vote, or hold office under the Reforms.

In Hinduism reformers are coming to places of leadership. Many of the worst customs are disappearing. But Mohammanadanism has hardly shown the same advance. Its leaders seem to have moved but little beyond the position of the founder. This progressive condition in Hinduism and rather static condition in Islam have tended to draw these great groups farther apart. The outward unity which one sees in their common opposition to the government is hardly more than a veneer. Outbreaks between the more fanatical of both religions are common.

Christianity has been moving steadily forward. About 500 per day are added to the Christian church. Christian Missions and churches are especially welcomed by the outcastes and by the social



reformers. But three things have tended to repel many sincere and thoughtful Indians. First, endless denominations. "Caste has been our age old curse, Don't give us caste with another name." Second Dogmatism. "India never has had and never wants creeds. No group has all the monopoly of truth" they say. Third, Foreign domination. The Church in India is for Indians. They have the prior right to decide the forms under which the Christ shall be worshipped and preached. The foreigner in the Church must serve under the Indian Church, not dominate it." Christ has not these same handicaps. The Christ-life as a standard has spread so rapidly in India that at a recent meeting of the Indian National Congress the President in his inaugural address, in speaking to 10,000 representative Hindus and Moslems not once referred to Hindu or Islamic scripture or saint but 5 different times called on Jesus to testify. Once he read from Mathew the trial before Pilate. To sum up Gandhi found a good but unpopular government, an aroused nation, a reforming Hinduism and a leavening Christianity.

In dealing with Gandhi's life we shall have time only for 10 significant days in his 54 full years.

1. At 19 years of age leaving home to study in England. His father, prime-minister of one of the semi-independent native states is ambitious for his boy and wants him to secure the best that England offers. His mother is so orthodox that she is alarmed, what might not her boy do in far away heathen England! So she calls in a Jain priest who administers a three-fold vow. Gandhi pledges to abstain from meat, wine and women.

2. Joining the Servants of India Society. Gandhi has finished his law course in the University of London and established a lucrative practice in Bombay. But he feels called to serve. To join the Servants of India Society founded by the great Gokhale means that he must use in service all income save \$15.00 per month, write books, give addresses and in other ways serve the cause of social reform. 'Twas a significant day when the young lawyer choose to serve India thus.

3. At 27 years landing at Durban, South Africa. Gandhi had been in South Africa previously on a legal trip and knew some of the disabilities under which the 140,000 Indians in South Africa suffered. He had spoken on these grievances in India. Now he was returning with some compatriots to labor for Indians in South Africa. But the Europeans in South Africa had read garbled reports of his Indian speeches. They awaited his landing with clubs and guns. Gandhi knows what an enraged white mob can do. It was an English lady who saved his life guarding off missiles with her parasol.

4. At 37 taking oath at Johannesburg not to submit to an unjust law discriminating against Indians. This law fined many Indians, kept them out of favored sections, made some of their marriages illegal. Indians fought it. When it was passed they felt they must resist though they knew that meant abuse, hunger, suffering, imprisonment. Gandhi was in prison often. He knows what persecution for righteousness sake means.

5. Eight years later the struggle was ended. Gandhi had won, and he announced the completion of the campaign. Let Prof. Gilbert Murray tell us what happened. "This South African story forms an extraordinary illustration of a contest which was won, or practically won, by a policy of doing no wrong, committing no violence but simply enduring all the punishment the other side could inflict until they became weary and ashamed of punishing. A battle of the unaided human soul against overwhelming material force and it ends by the units of material force gradually deserting their own banners and coming around to the side of the soul."

6. At 45 years starting for the battle fields of France with an Indian ambulance corps. Mrs. Gandhi was with him. Often this corps was under fire. Gandhi received a medal which later he refused to keep. Not because he is a coward is Gandhi opposed to war and all violence.

7. At 51 years winning the endorsement of the Indian National Congress for his proposal of Non-violent Non-co-operation as a means to win Home Rule for India. Gandhi knew the British in South Africa, England and France. Not unknowingly he argues thus before the Congress:- The West is dominated by competition, materialism and violence. It has no claims to dominate India. Our path is distinct. But let us not descend to the methods of the West and use violence. Let us use no weapons except those of Truth and Sacrifice. We shall break the connection by refusing to co-operate, we shall not vote, not hold office, not practice in the law courts, not send children to government aided schools, not accept titles or any kind of appointments and, lastly, we shall pay no taxes. Let us take the steps gradually, when we live up to one, take the next. Thus he argued and thus the Congress voted. Did ever a great party in a Christian country take such a step?

8. The next year it looked as if the Congress party might succeed. Government was certainly alarmed, almost desperate. But in carrying out the Gandhi-Congress proposal violence had broken out in a small way in a few sections. Should not this be overlooked? Was not the end, Home Rule, sufficiently important to permit of a few minor violations of the program? No one who knows Gandhi will argue thus. To him no end justifies a wrong means. It was another significant day when as President of the Congress he sent out the order to stop civil disobedience until his followers could purge themselves of violence. Home Rule should not be brought by violence.

9. The day Gandhi spent with Tagore trying to win him to the Nationalist program was significant. The day Gandhi called Sadhu Sundar Singh and asked him, "Why did you become a Christian?" was also significant. But we'll take as a 9th day Gandhi's meeting with Evangelist Jones. "What can we do to make Christianity contribute more to the life of India?" asked Jones. Gandhi replied, "I would suggest these four things. First: that you live more as Jesus lived. Second: that you don't try to adulterate or tone down your religion. Third: that you make love central. Fourth: that you study Non-Christian religions in order to have a more sympathetic approach." Then they prayed together.

10. Lastly we shall take the day when he was arrested. He has been imprisoned a dozen times. He never offers bail. Often he pleads for a longer sentence. He has even been known to furnish witnesses for the prosecution! When he expected this latest arrest Gandhi wrote, "If I am arrested there should therefor be no cessation of work, no noisy demonstrations, no processions. I would regard the observance of perfect peace on my arrest as a mark of high honor paid to me. Let the constructive work of the Congress go on with clocklike regularity and with the speed of the Punjab express. Remember the four pillars of home-rule; Non-violence; Unity of all Creeds; Total Removal of Untouchability; and manufacture of Home-spun.

I don't know but ~~what~~^{what} my removal will benefit the people. First the superstition of the possession of supernatural powers by me will be removed. Secondly belief that people have accepted Non-co-operation only under my influence will be disproved; Third our capacity for Home-Rule will be proved by our activities in spite of my withdrawal. Lastly it will give me a quiet and rest which perhaps I deserve."

Turning ^{from} this fragmentary biography let us summarize ten things in Gandhi's life which seem to be misconceptions and then ask for his message.

1. Gandhi fears machinery as a master of men but undervaluates it as a servant of society.

2. He condemns railroad and automobile travel as a breaker of homes but forgets it as an enlarger of life.

3. He sees medical science as an encourager of dissipation but ignores it as a restorer and preserver of health. "I overeat, get sick, go to the doctor, take his pill, get well, overeat again." But how about that oil which restores levers?

4. He seeks to clothe India in home-spun, but while India is shivering and ashamed in her nakedness, lights huge bonfires of imported clothes.

5. Has closed thousands of liquor and opium shops by picketing them and shaming the customers. But this is a temporary emotional way rather than a permanent educational way.

6. Wants the schools Indianised but has driven thousands of school boys from aided schools to idleness. "Start your own schools and make them attract first," says Tagore.

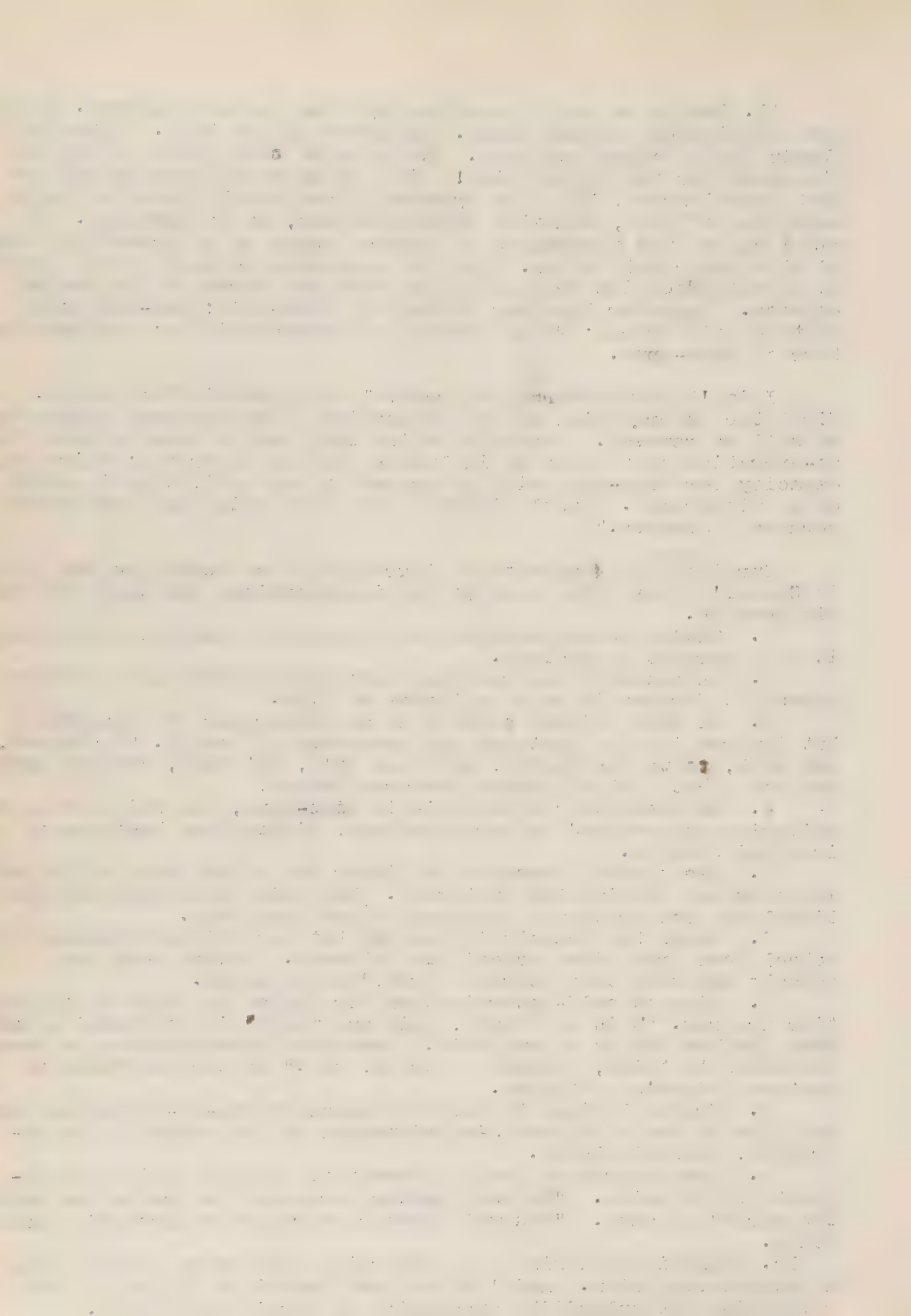
7. Aims at self-determination for India but lacks a constructive program. "Spin and weave, spin and weave" is too small a call from the New Day to a New India. Home rule takes workmen to sweat statesmen to think, leaders to train, etc." is the substance of another Indian's criticism.

8. Trains Indians to use the weapon of Non-co-operation but may live to see this same 2-edged weapon in the hands of the untrained, rend his India.

9. Has secured at least a veneer of national unity but neglects world unity. "We must master ourselves before we can serve the world" he says. "You will master yourselves by serving" says another.

10. Gandhi would win by a disturbing revolution rather than by a patient evolution. And I think that Gandhi is failing in the revolution but splendidly succeeding in forcing evolution.

What is Gandhi's message to our day?



1. A suppressed class is a national shame. No one, not even the Christian missionary has felt the shame of the outcaste in India more than has Gandhi. So in the forefront of his platform stands the removal of untouchability. There are 50,000,000 of these outcastes in India. They are deprived the use of all temples, most wells and many roads. They are often serfs tied to the land. Their touch pollutes. Worst of all Hinduism tells them that birth as an outcaste is punishment for sin in a previous existence. And they accept it. For unknown sin God has degraded them. Oh religion! what crimes are committed in thy name! Missionaries have been the pioneers in emancipating the outcastes. They have been the William Lloyd Garrisons, and the Wendell Phillips. But Gandhi must be called the Abraham Lincoln. He has made the whole country feel the need for freeing the outcaste. No leader in India would dare defend untouchability today. The reconstruction period will be slow and painful but the death knell is sounded. The burial of this shame is near.

Other nations too have suppressed groups which are a menace and great souls feel the shame. Gandhi helps us to feel, does he not, the shame of an illiterate group; the shame of developing disloyal groups of foreigners in our midst; the shame of having a laboring group with a 12 hour shift? Shall we not say with Gandhi, "We are not fit for Home Rule until we have removed the shame of the suppressed classes."

2. We can hate the methods of a race while we still love the members of that race. "I have only respect and love for the Englishman but I hate his civilization", says Gandhi, "I would have every Englishman feel as safe in any part of India as he does behind his machine gun." His mind is absolutely free from all bitterness against the Europeans. Even in South Africa where he fought them so valiantly they gladly gather to greet and honor him as a man and he them. Does the world need Gandhi's lesson, condemn the policy love the personality? Can we hate the violent methods of the Germans and love the Germans. Can we hate the slaughtering sword of the Turk and love him? Or to come closer home can we hate the deceit of some Japanese and still love them? The capacity to love the unlovable doesn't come easy. It takes the sweat of blood. But Gandhi has it. And we all shall have it "as the thoughts of men are widened with the process of the suns."

3. Non-violent resistance is stronger than violent resistance. This is not passive resistance. Gandhi reiterates that contradiction. It is active resistance. Gandhi is one with a greater leader in this. Not by smiting back, that would lead to a kick; but by a better resistance, by turning the other cheek. Be willing to prove your point by showing a willingness to suffer for it. "Non-violence is the law of our species, our spiritual species, as force is the law of the lower species."

Non-violence is not new with Gandhi. Buddha taught it. Jesus lived it. But the world has little heeded. Perhaps it will not heed Gandhi. Occasionally one hears even among Indians notes of dissent as when a group of Brahmin students at an American University said, "You have to beat back hounds with clubs." Clubs of violence for the British hounds! But the national Congress is still with Gandhi. Certainly it is true that Gandhi has rebled the trail of non-violence. He has illumined it for all to see. And

he has persuaded a nation to accept it. Asoka's empire renounced war by the decision of the emperor. Gandhi's country has, at least temporarily, renounced war by the vote of the National Congress. Last December, with Gandhi in jail the National Congress reaffirmed this decision in the sacred city where Buddha saw his enlightening vision. Some times I wish our Congress could hold its meetings in different places as does the Indian Congress. I wonder what decision it would make in Valley Forge. In the Garden of Gethsemane what decision? Would it vote for machines of violence and war? What did the Master mean when he said to his disciples "Take no sword" and later said "Sell your coat and buy a sword"? Did not he mean that the man who knows how to win by non-violence is the only man who can be trusted with the weapons of violence? Gandhi would point the world to the method of non-violence. All honor to any man in any country who will lead a war-weary world away from the disease of war.

4. A nation's abiding message is not in material things but in spiritual thoughts. Even though he may have gone too far in condemning things, the emphasis is right. Calmness, Gandhi would say, is more important than speed; contentment more important than possessions; peace more important than mechanical power; self-control more important than steam control; religion more important than culture. We build this material life on speed, power, steam-control, culture. We build an unending life on peace, self-control contentment religion. So Gandhi is endeavoring to turn India from the glitter and glamor of a materialistic goal. He has seen Japan enmeshing in materialism and shudders. But she has not India's spiritual heritage. Like another commoner Gandhi would say, "You shall not crucify India upon a cross of gold." We hope and pray that Gandhi's voice will be heeded. India's message has always been spiritual. For her sake and for ours may she hold to this path. We Christian Westerners are one in believing that we all need this message of Gandhi and of any man who says, "What shall it profit a man if he gain the whole (material) world and loose his own soul?" The ideal is both, mastery of the world of nature and soul-possession. But is not Gandhi right in saying, "For my India, soul-possession first." And O God, for my America soul-possession first.

5. Sacrifice purifies our souls. Gandhi glories in sacrifice, rejoices in tribulation, seeks suffering. He knows his soul is purified thereby. Many a one knows how a siege of sickness or a day of bereavement has purified his soul. Gandhi says his favorite song is this, "In the cross of Christ I glory." Towering o'er the wrecks of selfishness he sees the cross of sacrifice. This is one reason for his burning of foreign made cloth. He knows that India is shivering and ashamed in her nakedness. But he knows too that India's soul needs more purifying. So he lights huge bonfires of foreign made clothes. It is easy for Gandhi himself to suffer. It must be infinitely harder to urge others to suffer but he does because he believes that, with the suffering, he offers greater gains.

Once in South Africa, when Gandhi was arrested, word came saying that his wife was sick and his son perhaps dying. His friends were ready to offer bail. But in the non-violent campaign he had urged his followers to accept any punishment, even ask for more. Offering bail would not have been turning the other cheek for fur-

thru punishment. Hence he refused bail. Don't think that the family remonstrated. The little wife and boys in their teens know jail life. In their sickness they accepted the vacant chair, the absence of the ministering hand both as a purifying lesson to themselves and to their Indian colleagues. When a family is not afraid of any suffering, the soul is purified of all fear.

Let me hasten to add that Gandhi's imprisonment is not due to hard-hearted British officials as some have said. He disturbed the peace, he preached revolution, he disobeyed the law. The U.S. imprisons such law-breakers. Rather he is the victim of a culture, of a civilization, a Christian civilization if you please. And Christian civilization is being purified by the sacrifice of Gandhi's kind.

6. Sacrifice will melt the stoniest heart. It purifies self and it convinces others. It will go thru to the heart when no argument will. When a boy in his school lied, Gandhi retired to his room and refused to eat until the boy apologized. When some of his ignorant followers got ~~out-of~~ hand in Africa, the starvation of their leader convinced them of his sincerity and of his interest in their behalf. Once Gandhi knew that outside his door a Mohammedan waited with a club to attack him. But he summoned no police, rather went fearlessly to the betrayer. At the hospital before he allowed the doctor to stitch the wounds he dictated to his followers: "This attack was due to a misunderstanding. Let the blood spilt today cement the Hindus and Mohammedans more closely." And it did. Too often has Gandhi similarly proved the power of sacrifice to melt hearts, to retain any doubt.

Lastly, Gandhi measures a nation by its capacity for sacrifice. No nation has risen without suffering. And he applies the same measure to a man. "Sacrifice is the key to all higher existence" he says. When his English friend Andrews in arguing for meat-eating said that in all existence the lower life gives place to the higher, Gandhi replied, "You are a Christian and yet you use an argument like that. I thought your Bible taught you that Christ was divine, and that just because he was divine, he sacrificed himself for such a sinful creature as man. That teaching I can understand, but what you have just said I can not understand at all. I should love to imagine the whole universe sacrificing itself to save the life of a single worm. That would be beautiful. But your argument is not."

Tagore measures Gandhi by this same capacity for sacrifice. "The secret of Gandhi's success" he says, "lies in his dynamic spiritual strength and incessant self-sacrifice. Many public men make sacrifices for selfish reasons. Gandhi is altogether different. He is unique in his nobility. His very life is another name for sacrifice. He covets no power, no position, no wealth, no name, no fame. Offer him the throne of all India, he will refuse to sit on it, but will sell the jewels and distribute the money among the needy. His power of sacrifice becomes all the more irresistible because it is wedded with his paramount fearlessness. The longer I know him the better I like him. It is needless for me to say that this great man is destined to play a prominent part in moulding the future of the world."

In another study we stated that Fosdick calls our capacity for inspiration our supreme moral asset. Gandhi calls our capacity for sacrifice our greatest asset. It is not significant that a religious leader of America which has stressed service should give the call to seek inspiration? And the religious leader of India which has stressed meditation should now give the call to sacrifice? Is it not a recognition of the fact that each needs the other? And as East and West approach each other they shall find themselves approaching him who said with his call to Inspiration, "Come unto me", also his call to sacrifice, "Go ye into all the world."

VII TAGORE AND UNITY.

It is fitting that we should give our closing study in this series on "The Search of Truth in India" to Tagore and Unity. Once it was Sir Rabindranath Tagore, knighted by the King of England. Now it is Tagore only knighted by the kingdom of common people. Once it was Tagore the poet of Bengal, now it is Tagore the poet of East and West. Once it was Tagore the ardent Nationalist, now it is Tagore the Internationalist with a vision. Once the boy Rabindranath fled from school, now the scholar Rabindranath pursues truth even to Japan and America. Once it was Tagore, the teacher of Bholpore, now it is Tagore, Principal of an International College at Shantiniketan. Once it was Tagore, preacher of the Brahmo Samaj, now, though it is hard to define his religion, his biographer says his sympathies are with the Sadharan Samaj, which means "Universal Society."

Unitarians claim Tagore because of his teaching on the Fatherhood of God and brotherhood of man; Christian Scientists might claim him because he believes in the mastery of the body by the mind; Mahayana Buddhism may claim him because he believes the Infinite dwelt in Buddha; Universalists may claim him because he believes in the progress of all souls toward God. Vaishnavite Hindus may claim him because he stressed many of their tenets, such as "God's love finds its finality in man's love;" If we Trinitarians accept Jesus' test of discipleship, "If ye love one another" we too may claim him. Tagore includes in his religion these statements, "Peace is true and not conflict; Love is true and not hatred. Truth is the One, () not the disjointed multitude. Truth reveals itself in beauty. Creation is the perpetual harmony between the infinite ideal of perfection and the eternal continuity of its realization." Then he adds, "Those who are habituated to the rigid framework of sectarian creeds will find such a religion as this too indefinite and elastic. No doubt it is so, but only because its ambition is not to shackle the Infinite and tame it for domestic use; but rather to help our consciousness to emancipate itself from materialism. In dogmatic religion all questions are definitely answered, all doubts are finally laid to rest. But the poet's religion is as indefinite as the morning and yet as luminous." Are you reminded of another poet's "There is more faith in honest doubt, believe me than in half the creeds?" God never tells us to play safe, either in physical life or in spiritual faith. In religion as in life, "Nothing ventured nothing gained". Aren't you glad that the best of Hinduism joins with Christ in saying, "The letter killeth, the spirit giveth life?"

Gandhi is a more inspiring leader than Tagore. Some thoughtful people call *Gandhi* the greatest Indian, even the greatest living man. His great capacity for sacrifice, revealing a great capacity to love has certainly raised him to a high plane. A man can hardly be rightly estimated while he is still alive. Yet there are arguments to support the belief that in Gandhi we are witnessing the founding of a new religion. Certainly orthodox Hinduism is as bankrupt as was Judaism in Christ's day. And I think it is safe to say that the followers of Gandhi to day number as many as did the followers of

Buddha, Zoroaster, Jesus and Mohammad at the time of the death of these leaders. Yet in spite of Gandhi's high position I think that Tagore has a clearer judgment and broader vision. Tagore is the only dependable critic of Gandhi whom I have found. Sacrifice is more appealing, more popular, but it fails unless it leads on to unity and brotherhood. Hence we close this series with an examination of Tagore and his message of Unity.

Tagore is a discerning critic not only of Gandhi but of all the great Indians with whom we have dealt. It may serve as a helpful review if we summarize Tagore's criticisms of our leading Indians. "In the time of the Buddha the individual discovered his own immensity of worth, first by witnessing a man who united his heart in sympathy with all creatures thru the power of a love that knew no bounds; and then by learning that the same light of perfection lay confined within himself behind the clouds of selfish desire." Tagore has written little of Asoka but would quote with especial commendation this edict of the Buddhist Emperor, "Upon the forest folk in his dominion his majesty looks kindly. They are bidden to turn from evil ways. His Majesty desires that all animate beings should have security, self-control, peace of mind and joyousness. Should my sons and grandsons become engaged in conquest by arms let them rather take pleasure in patience and gentleness and regard as the only true conquest that won by piety." Of Akbar Tagore has written, "In Indian history, the meeting of Mussulman and Hindu produced Akbar, the object of whose dream was the unification of hearts and ideals. It had all the glowing enthusiasm of a religion and it produced an immediate and a vast result even in his own lifetime."

And what about the Christian preacher? Says Tagore "On the spiritual plane you can not do good until you be good. You cannot preach the Christianity of the Christian sect until you are like Christ, and then you do not preach Christianity, but love of God which Christ did. God is love and all that we receive at his hands blesses us. But when a man tries to usurp God's place and assume the role of a giver of gifts and does not come as a mere preveyor of God's love, then it is all vanity. Real preaching is in being perfect, which is thru meekness and love and self-dedication." Lastly what does Tagore say of Gandhi? Three things he especially criticises, Burning of Cloth, Non-co-operation; and Nationalism. "If there be anything wrong in the wearing of a particular kind of cloth that would be an offence against economics, hygiene or aesthetics, but certainly not against morality. What irony of fate is this that I should be preaching co-operation of cultures between East and West in Europe just when the doctrine of Non-co-operation is preached in India? You know that I do not believe in the material civilization of the West, just as I do not believe in the physical body to be the highest truth in man. But I still less believe in the destruction of the physical body, and the ignoring of the physical necessities in life. I believe in the true meeting of East and West. The idea of Non-co-operation unnecessarily hurts that truth. It is not our hearth fire but the fire that burns out our hearths." But Tagore has paid the highest tribute to Gandhi's love and sacrifice. Do you not feel that Tagore is a fair and discerning critic of India's noblest sons?

In previous studies we have given all the time we can afford to present day political conditions in India. But we must say a word about the Brahmo-Samaj and the important channel for truth that it has been to India. Since both Tagore's father and grandfather were leaders in this Society it is appropriate to mention its progress here. Brahmo-Samaj means Divine Society. It has almost the same meaning as our word "Church." It was founded in 1828 by Ram Mohan Roy a Brahmin of Calcutta, who was educated in a Mohammedan University. He studied the sacred scriptures of most religions, knew and admired both Carey and Duff, who were pioneer missionaries of North India, and wrote a book entitled, "The Principles of Jesus, the Guide to Peace and Happiness." His support enabled the Governor to suppress the thugs, a criminal tribe, and sati, the burning of widows. Ram Mohan Roy was strong against idolatry but never gave up caste. He assisted Duff to start his school and recommended that the Lord's Prayer be made part of the daily devotions for the Hindu students. With several of his advanced friends he started a Saturday night service, the first Theistic Church in India outside of the Christian Church. The service was divided into four parts, recitation of Vedic texts, readings from the Upanishades (ancient Hindu philosophical works), sermon and singing of hymns. One of the starters of this new Church was Tagore's grandfather, Dwarkanath Tagore, a wealthy progressive Brahmin.

Upon Ram Mohan Roy's death, leadership of the Samaj passed to Debendranath Tagore, father of the poet, and a venerable and state-ly figure. Duff's success in winning converts from the highest families in Calcutta stung Tagore into determined opposition to Christian propaganda. Soon came an enthusiastic youth, Keshub Chunder Sen, "destined to become the Samaj's greatest prophet and the deepest spiritual force in modern India." He rejected caste and advocated widow remarriage. He gathered about him a group of earnest Hindus fired by a passion for service. Hear his words, "Reformers must have a firm sense of duty, reform themselves, then endure hardship. Steadily and prayerfully look up to God, our light and our strength, our Father and our Friend." Or think of this tribute from Keshub, "Who rules India? What power sways the destinies of India? It is not politics, not diplomacy, not the fiery cannon of the British army that can make our people loyal. Armies never conquered the heart of a nation. Gentlemen we cannot deny that our hearts have been touched, conquered, and subjugated by a superior power. That power is Christ. It is Christ who rules India, not the British Government. England has sent out a tremendous moral force in the life and character of that great prophet, to conquer and hold this vast empire. None but Jesus, none but Jesus ever deserved this bright, this precious diadem, India; and Jesus shall have it."

No wonder that Keshub was too progressive for the senior Tagore and split the Samaj. Later another division came. These 3 branches today are not large in numbers but they are exceedingly strong in influence. Many of the ministers in the Reformed Councils come from the branches of the Brahmo-Samaj. The three agree that God is a sublime moral person, never incarnate; hears and answers prayer; is to be worshipped only in spiritual ways and by all; repentance and cessation from sin is the path to salvation; no book is authoritative; nature and intuition are sources of knowledge of God. We rejoice in this progress. We know what only few like

Keshub knew, namely that it is the fan of Christ which sifts out these grains.

The Arya Samaj is a much larger and militant society, anti-Christian, neo-Hindu. Its members believe in one God, 4 Vedas are God's knowledge, forgiveness is impossible and salvation is emancipation from rebirth. They are especially trying to counter Christian propaganda by admitting outcastes to membership. All of these modern samajas are storming the citadel of Hinduism and are preparing India for the day when she will discover that Christ has ever been her goal.

Gandhi has given great impetus to the leavening influence of Christ among the non-Christian leaders. Even the organ of the Arya Samaj in seeking the highest praise for Gandhi calls him a modern Christ. It is certainly true, as the Editor of the India Social Reformer remarks, that "Gandhi has turned the face of India to Christ on the Cross." At the recent meeting of the Indian National Congress, the Hindu President speaking to the thousands who had gathered from all over India, referring to the trial of Gandhi said "To read a story equal in pathos, in dignity and in sublimity you have to go back over 2,000 years when Jesus of Nazareth, as one who perverted the people, stood to take his trial before a foreign tribunal. Later he quoted "I came not to send peace but a sword" in support of the turmoil caused by the non-co-operation. Again he read from Mathew and compared the British supporters to the Scribes and Pharisees. Lastly he called for sacrifice saying that Christianity rose triumphant when Jesus offered himself as a sacrifice." These remarks are not casual. Christ indeed is the standard of judgment among the leaders of India today.

If Indian leaders are thus accepting and preaching the heart of the gospel and western Christians are apt to make Christianity unpopular with their denominations and dogmas and dominance why should not the westerners clear out and let the Indians develop Christianity in their own way? Many have no doubt raised this question.

It deserves the earnest answer of any who give money to missions in India, or who think of going there. We especially want the answer of Indians, both Christian and non-Christian. Yet time permits of only a brief answer.

1. These Non-Christian leaders of India secured their inspiration either directly or indirectly from Christian Missionaries. Hundreds of them studied in Mission Colleges. Beside Ram Mohan Roy was Duff. Beside Gandhi, Jones and Missionaries in South Africa. "How shall they hear without a preacher?"

2. India will always need and want to call leaders from the West just as America calls Hugh Black from Scotland, Munsterberg from Germany, and Tagore from India.

3. Even though the leaders of India judge themselves and others by the steel measure of Christ that does not mean that the gospel has permeated all India. There are still 50 million outcastes a shameful number of suffering girl widows and millions to

whom religion is more fear than love. The fact that Boston has its George A. Gordon, New York its Fosdick, Baltimore its Peter Ainslee does not mean that there is not a call for many ministering hands in the slums and settlements and frontier towns of our country. Then how much more in India with 3 times the population, a small fraction of the per capita income, and 85% illiteracy? There is still need, great need, for servers everywhere, but more so in India than in America, I think, because the harvest is so tremendous and the workers who possess the tools of the harvest so few.

4. Certainly it is the business of the Christian from the West to keep in the background and let Christianity develop as an indigenous plant in India. India has the prior right to determine the symbols and forms and methods by which it will appropriate him^{to} whom is now turning so rapidly. It has been the glory of the missionary to carry the seed. But he is not growing a hot house plant to die when he withdraws.

5. But if we have denominationalism strongly inbred, if we are dictatorial, thinking God has given us a monopoly on truth, if we believe in the divine right of the white race to dominate, or if in other ways we are plainly selfish - for it is selfishness which says "My denomination, my interpretation, my race" - - then don't send us to India. We shall do less harm in America. Tagore says it this way, "If you have in you pride of race, pride of sect and pride of personal superiority strong then it is no use to try to do good to others. They will reject your gift or be injured thereby - instances of which can be seen in India every day." What do you think of an American zealous and devout, going to Mr. Gandhi or Mr. Tagore on Easter Sunday and saying, "You are a leader of India. I feel called of God to ask you to become a Christian leader. I ask you today because it is the day in which the Lord rose from the dead." "Rose from the dead, what do you mean" asks Tagore. "After being dead three days his body in which he walked and talked and was crucified rose from the dead". "I glory in the cross of Christ" says Gandhi, "but I hardly like the thought of his being put back into his old physical body." Then our American friend says to Gandhi who it is said has turned the face of India to Christ on the cross, "O you've got to believe that the old body was raised. The word of God says so. Not man's word, mind you. It is not what we like to think it is what the word of God says. And if you don't believe you are condemned to eternal torment for the word of God says, "He that believeth not is condemned already because he hath not believed." What would you do when you meet this attitude in your zealous American friends? I'll tell you what you'll do. With tears of humility you will grasp the hands of Mr. Gandhi and Mr. Tagore and say, "Please forgive us, we know not what we do!" Tagore has been driven away from christianity by just such dogmatism. May India not be forced to follow.

6. Indians of leadership, both Christian and Non-Christian have repeated/stated that India needs the co-operation of the Christian West. In the Madura Mission area it is the Christian Church, 99% Indian, that assigns responsibilities to all its workers whether Indian or American. The church is organized so that the westerner can't dominate even if he should so wish. This church is more advanced than many in self-govt, but such must be future of all churches in India. Moreover non-Christian leaders like Gandhi, Editor Natarajan, Minister Patro, and scores of others state that

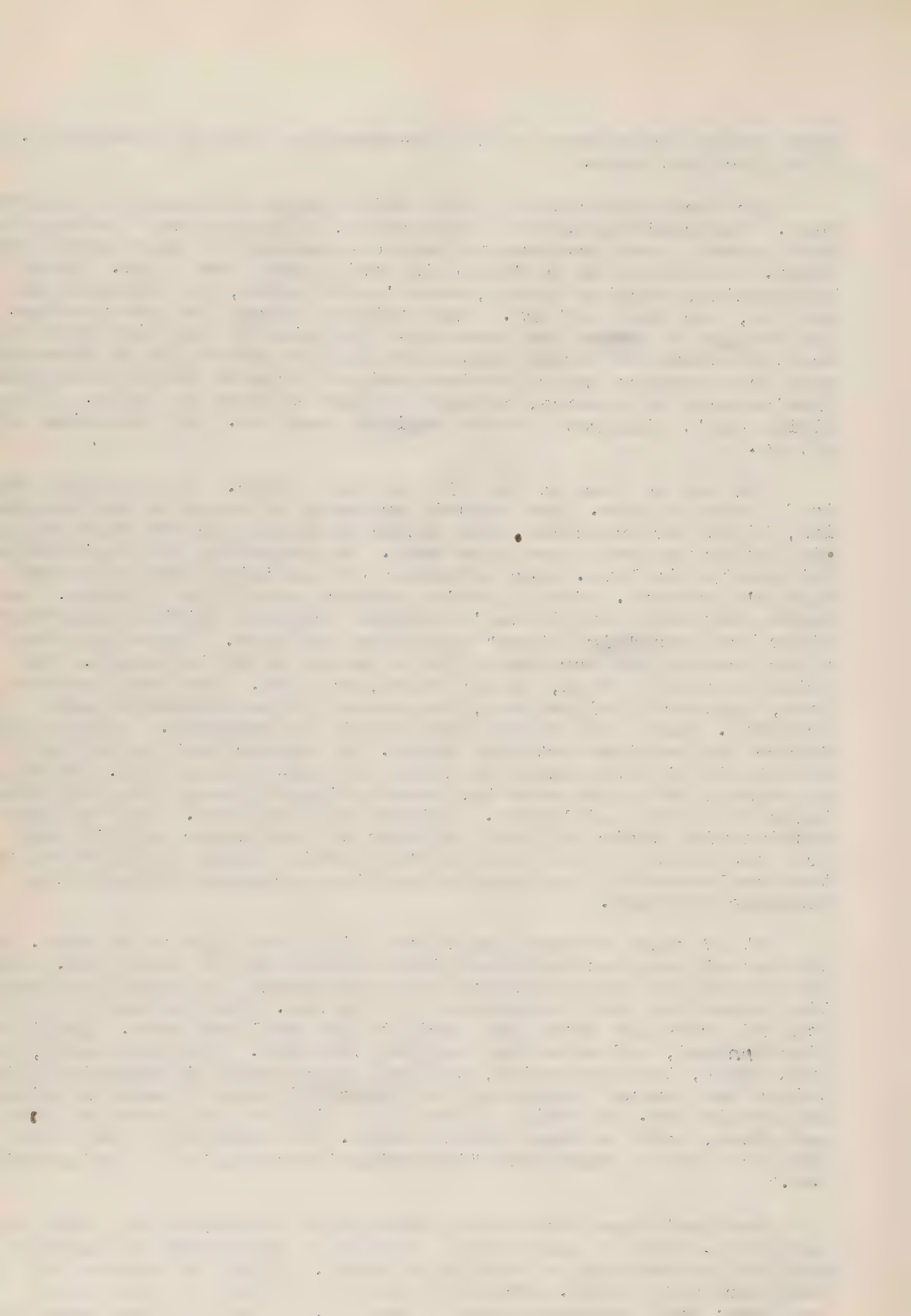
India needs the service of the co-operating kind of missionary. May all be that kind.

For these six reasons India still wants missionaries from the West. Reformed Hindus and Monammedans, officials and Missionaries, both dogmatic and progressive have co-operated in many social reforms. So the India of Tagore is seeing much new light. Manu's laws against foreign travel, women's education, and lowcaste education, are dead letters. Many outworn ceremonies are passing. The fetters of caste are breaking. Hinduism is becoming more tolerant of those who break caste law and more reproving of those who make long prayers and rob widows and children of their birthright. Like science in America, reform is bound to come in India. If religion can't find room for it religion must go. But religion will not go.

But let us turn to the life of our leader. Rabindranath Tagore is 62 years of age. His Brahmin ancestry is shown in his complexion, light for an Indian. His mother died when he was very young. His father was away from home much. He commanded his boy's respect but hardly his love. One advantage of the joint family is seen in Tagore's boyhood. The father's brothers were like a father. An Indian boy calls his father's younger brothers "Little father" and older brothers "Big father" regardless of size. The wife of an older brother was very much like a mother to Rabindranath. He grieved bitterly when, in his youth, she died. One brother was a poet, another a philosopher, the women of the household were artistic. Music and drama were the air he breathed. All his life Tagore has declined orthodox paths. No wonder that he did not like school with its tedious time table and one-pattern mold. More to his sensitive tastes were the forest time table and the many patterns of clouds and leaves. Tutors were employed. One can sympathize with their difficult efforts to draw their pupil's mind from the songs of the birds and the curving banks of the river to the songlessness of mathematics and the curveless jerks of the Bengalee alphabet.

At 17 years of age Tagore took his first trip to England. Custom was all against orthodox Hindus travelling at that time. The few who braved custom must on their return eat the purifying concoction made from the 5 excretions of the cow. But Tagore was unorthodox and travelled with less peril to his soul and body. He did not like England, and never has enjoyed the West. Too much haste, too much smoke, too much noise, too much time wasted in materialistic things and sensual pleasures to please this son of Eastern leisure and meditation. But still thruout his life he has travelled far and often, both to learn and to teach. He especially feels the call to save the West from "its wriggling tentacles of utilitarianism."

Our poet began to write poetry about as soon as he could form sentences. Nature poems first, gradually broadening to include most of the emotions of the human heart. Three collections of poems are well known. Crescent Moon is a group of poems about children; Fruit Gathering and Gitanjali. He has written many short stories, a few dramas. Many of his philosophic lectures he has



gathered into books such as "Personality" and his latest and in my judgment his best "Creative Unity." Notice the range of subjects in this latest book, published 1922; The Poet's Religion, the Creative Ideal, Religion of the Forest, An Indian Folk Religion, East and West, Spirit of Freedom, The Nation, Women and Home, An Eastern University. In this book the broad vision and the eastern mind bring new thoughts in unique word pictures.

One of the invaluable contributions of Tagore to literature is the translation into English and the interpretation of the best of ancient Indian literature. Later, a translation from Kabir, the weaver, of medieval India is quoted. "Sadhana" is Tagore's interpretation of the best of ancient Hinduism as expressed in the Upanishad scriptures. In reading this book one is impressed by the fact that we Christians are coming to accept many of the ideas about the immanence of God which were recorded in India nearly 3,000 years ago. Compare Dr. Swain's book, "What and where is God" with Tagore's interpretation of the highest Hindu thought and you will say, "the same Spirit of Truth has been working in the minds of men, though centuries and seas divide them."

Tagore has become somewhat unpopular in the West due to his rushing too hastily into print. Even more than his publication of hastily written stories and lectures, he has hurt his reputation by writing prefaces for very inferior works of other authors. Had the western public only been given his best without any toning down for his English readers, his reputation need not have suffered. But his best like Gitanjali will always remain. This book of poems went thru several editions in English before the first in Bengalee was exhausted, proof of the fact some things eastern are welcomed by the West.

The first large recognition of Tagore's literary ability came with the Nobel Prize for Literature in 1913. A Doctorate of Literature which had been refused him in 1907 was offered him after the Nobel Prize. Like many a prophet he was in many ways honored more abroad than at home.

Leaving his work as a poet let us turn to his work as a teacher. Tagore started his school at Bohlpoor, near Calcutta, when he was 40 years of age. "It was sure to be something outrageously new, being the product of daring inexperience." Speaking of his own school experience which prompted him to start this school on new lines, he writes "My mind had to accept the tight fitting encasement of the school which, being like the shoes of a Mandarin woman, pinched and bruised my nature on all sides and at every moment. I was fortunate to extricate myself before insensibility set in. Though I did not have to serve the full penal term which men of my position have to undergo to find entrance into cultured society, I am glad that I did not altogether escape from its molestation. It has given me knowledge of the wrong from which the children of men suffer." Poor suffering students!

Would you like to read Tagore's opinion of our school examinations? He says: "Success consists in obtaining the largest number of marks with the strictest economy of knowledge. It is a deliberate cultivation of disloyalty to truth, of intellectual dis-

honesty, of a foolish imposition by which the mind is encouraged to rob itself. But, as we are by means of it made to forget the existence of mind, we ^{are} supremely happy at the result. We pass examinations and shrivel up into clerks, lawyers and police inspectors, and we die young."

The Bohlpur school is not large. There have been many failures as the idea unfolded. There is no scholastic or creedal requirement for admission. There are no college mental tests. Most of the boys eat together but if, for caste reasons, some prefer to eat separately they may. One of the orthodox Hindus ^{said} to his father "We don't want to eat separately as you insist. Most of the other boys eat together while we have to go off to a separate room. We, the strict high-caste, thus become the outcaste." This same fact is true in many parts of India, "The first shall be last." While the teacher is conducting a class, if a bird should sing, the class waits for the completion of the bird's carol. The students conduct a night school for the aboriginal tribe nearby. Examinations are not supervised, "I find that trust begets trust" says the leader. Boys usually write sitting on the grass, or under a tree or even up in the branches of the tree. The school would look quite poverty stricken to our western eyes, but they seem to care little for the ordinary equipment. And what it lacks in furniture is partly compensated by the richness of birds and trees. Much of the study is out of doors. Discipline, courts and much of the administration is in the hands of the students. "Self-government is ^a better than government," says the Principal. In drama and in many other ways every effort is made to let the boys work out their own thoughts. Original dramas are frequently presented.

There is silent worship at sunrise and sunset, among the trees "God's first temples." There is however, a small temple of worship. There are no idols there. In the words of the builder, Tagore's father, "The one invisible God is to be worshipped, and such instructions are to be given as are consistent with the worship the praise and the contemplation of the Creator and Maintainer of the world and as are productive of good morals, religious life and universal brotherhood." To some it may seem that this institution "is too remote and monastic for the training of boys who, when they leave school, have to struggle in the modern world. Can we not say rather, that perhaps here they acquire what the modern world most needs, that wealth of mind's tranquility which is required to give life its balance when it has to march to its goal thru the crowd of distractions?"

In recent years Tagore has put much money and thought into enlarging this school, making it into an Eastern University. He has called teachers from Europe and America and India. He hopes to build up an international student body which here, unhampered by conventionality and close to nature, will study the heritage of all the nations and studying, will everyday live and practice the fellowship of all the nations. "Mankind must realize a unity, wider in range, deeper in sentiment, stronger in power than ever before. The first step is to create opportunities for revealing peoples to one another." Hence Shantaneketan University in India and visits of foreign students to America. All success to the University of

All the Nations located at Shantaneketan, Place of Peace, let by the Poet who studies all the nations and belongs to the Church of all the nations. Would you like to study there for a year?

As a youth Rabindranath belonged to a youthful group which thought itself a regular Klu Klux Klan in daring and a nihilist brigade in opposition to government. As an adult Tagore was once a leader in the Congress party and an ardent Nationalist. But he has been repelled by what he calls the begging tactics of Congresses. "Man is not under any necessity to beg for rights from others but must create them for himself." Tagore would have his fellow countrymen conform to the higher spiritual laws so completely that most Parliament-made laws would disappear from very needlessness. Yet certain repressive laws, passed to deal with a difficult form of nihilism, aroused Tagore and he resigned his knight-hood in these words:- "The accounts of insults and sufferings undergone by our brothers in the Punjab have trickled thru the gagged silence. Badges of honor make our shame glaring in their incongruous context and I for my part wish to stand shorn of all special distinction." Would there not be gain if all would follow Tagore in renouncing man-made titles. Better stand on our own worth, than bolstered up by a "Sir" or a "Lord" or a "Baron."

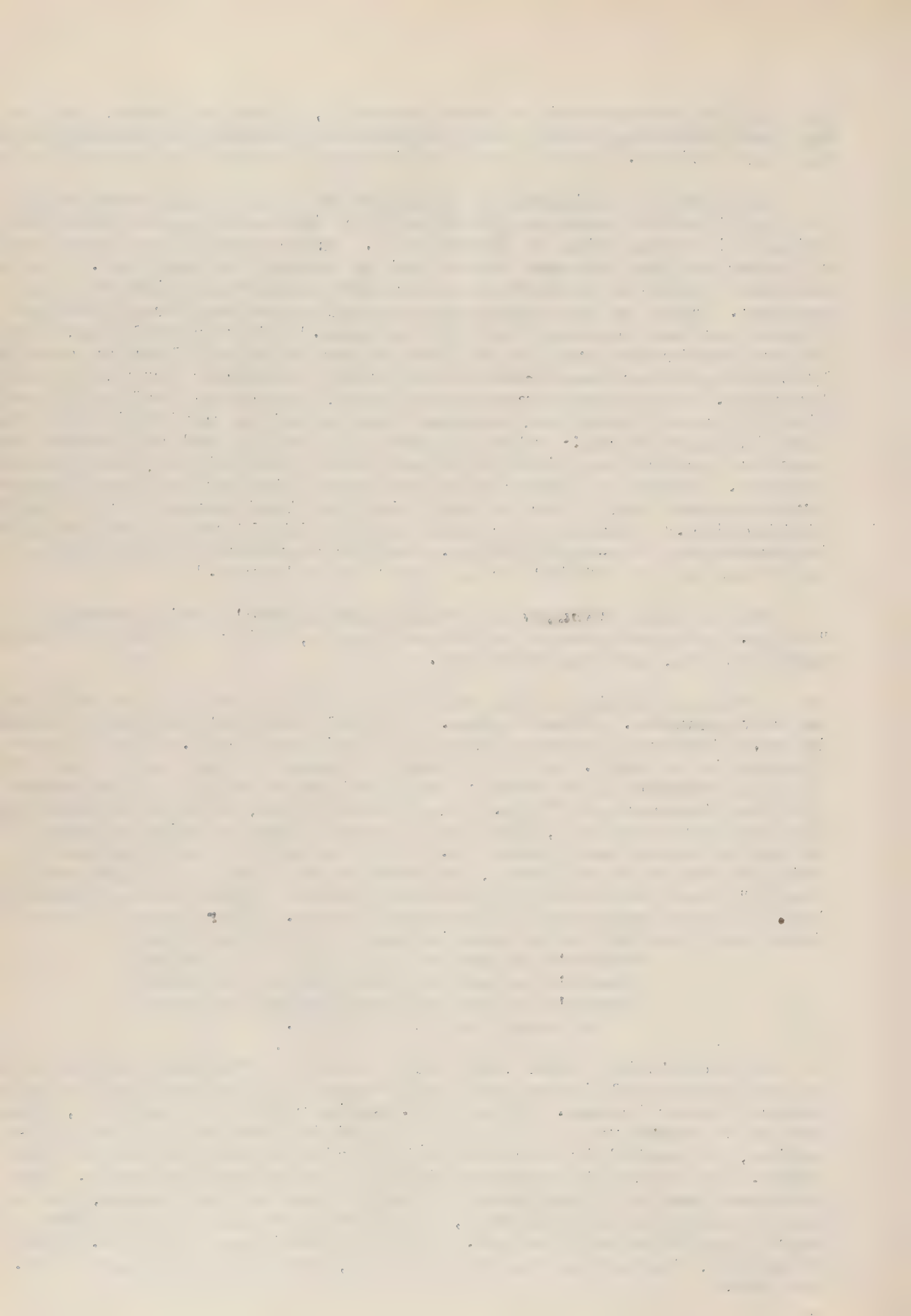
Our closing *thought* we shall give^t Tagore's main message, "Unity." We can select but three phases, Unity of man with nature, man with God, and man with man.

Fruit gathering gives many of his best thoughts on Unity of man with nature. Here is one. "I feel that all the stars shine in me. The world breaks into my life like a flood. The flowers blossom in my body. All the youthfulness of land and water smokes like an incense in my heart; and the breath of all things plays on my thoughts as on a flute." Again he writes, when distressed by the chatter about him, "Oh that I were a desert Bedouin instead of one of these meek Bengalis. To live in the vast spaces, to skim the sands on my horse, to commune with sun and stars and infinity" Just as strongly as the author of these lines, that follow, Tagore feels that all nature is one. There are different forms but thru all life" one increasing purpose runs."

"There's a part of the sun in the apple
There's a part of the moon in the rose
There's a part of the flaming Pleiades
In every leaf that blows."

One can't but wish that both Gandhi and Tagore would accept modern mechanical inventions as a means of bringing the powers of nature closer to man. Is not Dr. Swain right when he says, "Man wanted to speed up his legs and called in from nature the automobile, he wanted to strengthen his voice and called in the telephone. He wanted to enlarge his ears and added the radio. Now he comes home at night puts his swift legs in the garage, hangs his big ears on the receiver, turns out his night seeing eyes and puts his little self to bed." But Tagore is one with Dr. Swain in saying, "Nature is the work of God, and our bodies are also. We are one."

Secondly Tagore urges the Unity of man with God. Pantheistic Hinduism goes so far as to lose the human personality, "I am God"



is its final and startling assumption. Tagore has doubtless been influenced by this Hindu heritage. Yet to read his writings is to be convinced, I think, that his thought is of God in man, man in God, without the apparent suicide of human personality thru absorption in an all-embracing Brahman. Tagore especially likes this which he has translated from Kabir, "This day is dear to me above all other days, for today the beloved Lord is a guest in my house. My chamber and my courtyard are beautiful with his presence. I wash his feet, and I look upon his face; and I lay before him as an offering my body, my mind and all that I have. All evils fly from my heart when I see my Lord." Writes Tagore, "In India the greater part of our poetry is religious, because God with us is not a distant God; he belongs to our homes as well as to our temples. We feel his nearness to us in all the human relationship of love and affection and in our festivities he is the chief guest whom we honor. In seasons of flowers and fruits, in the coming of the rain, in the fulness of the autumn we see the hem of his mantle and hear his footsteps. In the woman who is good we feel him, in the man who is true we know him. In our children he is born again and again, the Eternal child." This quotation from the words of our poet recalls does not such verses as "Know ye not that the Spirit of God dwelleth in you?"

Perhaps these words of Tagore's best show his thought on the relation of God and man:-

"God's will in giving his love, finds its completeness in man's will returning that love. Therefore humanity is a necessary factor in the perfecting of the divine truth. The Infinite, for its self-expression, comes down into the manifoldness of the Finite and the Finite for its self-realization, must rise into the unity of the Infinite. Then only is the cycle of truth complete."

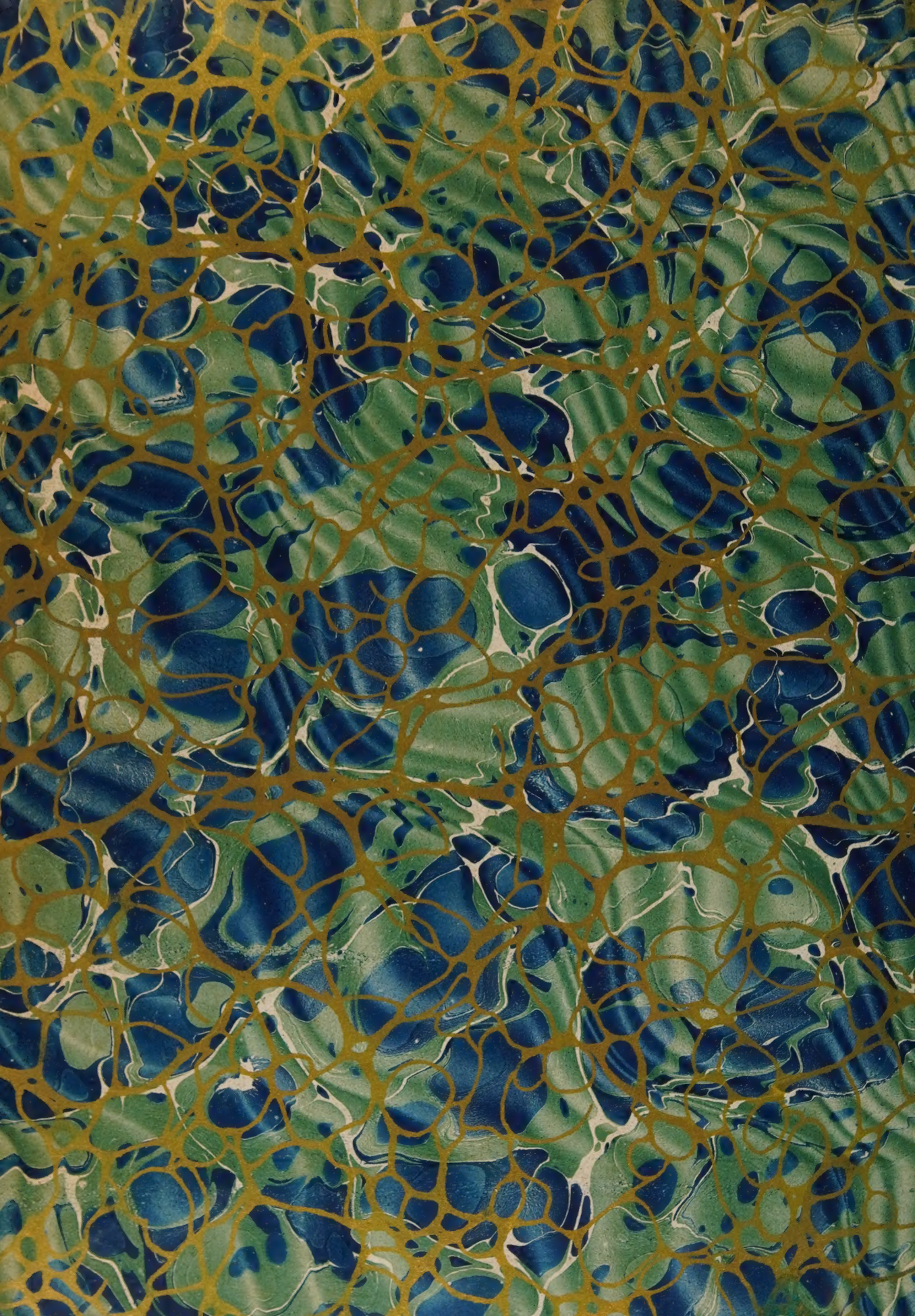
Lastly Tagore is the greatest living preacher, in my mind, of the Unity of Man and Man. Because the barrier between man and man is greatest between East and West Tagore throws himself heart and soul into the breaking of this man-made barrier. He says, "The most significant fact of modern days is this, that the West has met the East. Such a momentuous meeting of humanity in order to be fruitful must have in its heart some great emotion. There can be no doubt that God's choice has fallen upon the knights-errant of the West, for the service of the present age. The world today is offered to the West. She will destroy it if she does not use it for a great creation of man." Tagore compares the East to the bird the messenger of the sky and the West to the builder of the nest. The East has neglected the soul flights, inspiration. But now each, seeing the need of the other is hastening to the glorious day of re-union.

England sings, "Britania rules the waves, Britains never shall be slaves." When she sings "Britains never shall be masters then slavery is gone", significantly remarks an Indian. And when we of the dominant west are among the nations as one that serves then brotherhood has come, the Kingdom of God has been achieved.

most building / science
The West has accelerated

"The crest and crowning of all good,
Life's final star is brotherhood;
And till it come we men are slaves
And travel downward to the dust of graves.

Come clear the way then, clear the way
Blind creeds and kings have had their day;
Break the dead branches from the path,
Our hope is in the aftermath,
Our hope is in heroic men
Star-led to build the world again."



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